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Nequaquam me pœnitet hujus studii, quod per hanc recensionem in *tractatione veterum Grammaticorum* consumsi. Imò tantùm eo me adjutum sentio, non modò ad hoc opus, sed ad omnem facultatem linguæ Græcæ, neminem ut arbitrer *in Græcis scriptoribus intelligendis* proficere posse, nisi simili cursu lectionis *præcepta* illorum *collegerit,* et ad optimas rationes *examinaverit.*

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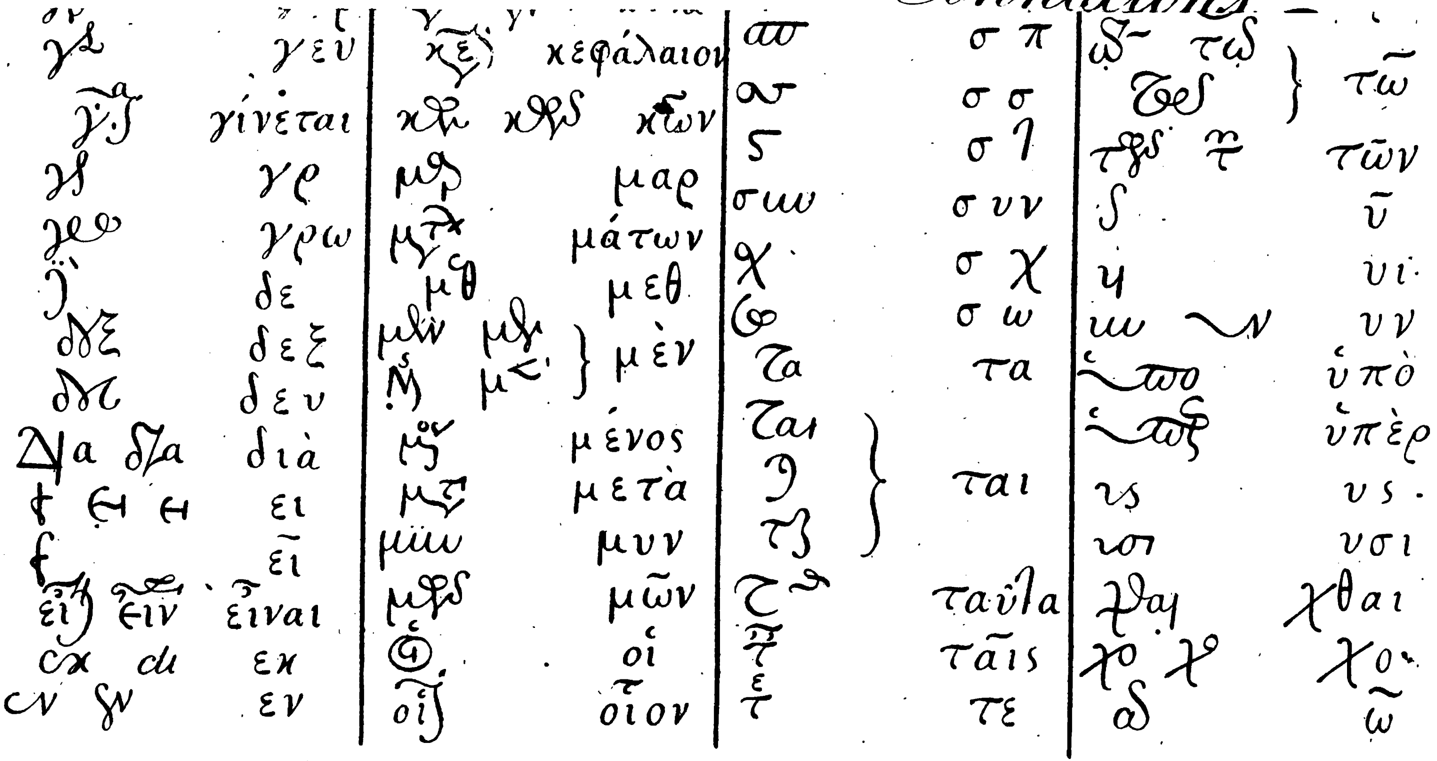
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THERE are twenty-four LETTERS in Greek:

Α α	Alpha	a
Β β ϐ	Beta	b
Γ γ ʃ	Gamma	g
Δ δ	Delta	d
Ε ϵ ε	Epsilon	ĕ
Ζ ζ ʒ	Zeta	z
Η η	Eta	ē
Θ θ ϑ	Theta	th
Ι ι	Iota	i
Κ κ	Kappa	k
Λ λ	Lambda	l
Μ μ	Mu	m
Ν ν	Nu	n
Ξ ξ	Xi	x
Ο ο	Omicron	ŏ
Π π ϖ	Pi	p
Ρ ρ ϱ	Rho	r
Σ Ϲ σ, final ς	Sigma	s
Τ τ ⁊	Tau	t
Υ υ	Upsilon	u
Φ φ	Phi	ph
Χ χ	Chi	ch
Ψ ψ	Psi	ps
Ω ω	Omega	ō.

There are two BREATHINGS, one of which is placed over every vowel or diphthong beginning a word:

The *soft* (’), the *aspirate* (‘).[1]

APOSTROPHE (’) shows that a vowel is cut off, as, ἀλλ’ ἐγὼ for ἀλλὰ ἐγώ.[2]

Thus, ἐγγράφω for ἐνγράφω; ἐμβαίνω for ἐνβαίνω; συμμένω for συνμένω: so in Latin, *impedio* for *inpedio*; *illudo* for *inludo*, &c. and anciently *aggulus* for *angulus*, &c.

N is added to Dative Plurals in σι, and to Verbs of the third person in ε and ι, when the next word begins with a vowel: thus, ἔλεγεν αὐτῷ for ἔλεγε αὐτῷ.

The negative οὐ before a soft vowel becomes οὐκ, before an aspirate οὐχ: ἐξ before a consonant becomes ἐκ: οὕτω, ἄχρι, and μέχρι before a vowel take ς, as, οὕτως ἔφη.

[1] The *aspirate* has the force of *h*: thus, ὁ is pronounced *ho*.

Υ and ρ at the beginning of a word have always the *aspirate*. If two ρ come together, the former has the *soft*, the latter the *aspirate*: thus, ἔῤῥεον.

Anciently H was the *aspirate* in Greek, as it is in Latin: thus, HEKATON was written for ἑκατόν. The parts of the H were taken to denote the breathings. Thus the mark of the *soft* was ⊣, of the *aspirate*, ⊢. This form was afterwards simplified into ┘ and └; and lastly rounded into the present shape, ’ and ‘.

The Æolians, who avoided the *aspirate*, used another sound, similar to a V or a W, to prevent the hiatus occasioned by the meeting of vowels in different syllables: this they called the *digamma*, because its figure resembled two gammas, one over the other, thus, F or Ϝ. Thus Ϝεσπέρα for ἑσπέρα, ὠϜὸν for ὠὸν, τοῦτο Ϝίδον for τοῦτο ἴδον. Hence the Latin *vespera*, *ovum*, *video*, &c.

[2] The vowels thus cut off are α, ε, ι, ο, and the diphthongs αι and οι; but περὶ and πρὸ never lose their final vowel.

When an apostrophe takes place, a soft mute before an aspirate vowel is changed into its corresponding aspirate: thus, for ἀπὸ οὗ, ἀπ' οὗ is changed into ἀφ' οὗ.

There are three ACCENTS in Greek: the *acute* (′), the *grave* (‵), and the *circumflex* (˜).[1]

The *acute* is placed on one of the three last syllables of a word.

The *grave* is never placed but on the last syllable.

The *circumflex* is placed on a long vowel or diphthong in one of the two last syllables.[2]

There are only four POINTS or STOPS:

The *comma*, like the Latin (,).

The *note of interrogation* (;).

The *colon*, or point at top (·).

The *full stop*, like the Latin (.).

These vowels and diphthongs are sometimes cut off at the beginning of a word by the Attics: thus, ὦ 'γαθὲ for ὦ ἀγαθέ.

Two words are sometimes joined in one by Crasis; as, κἀγὼ for καὶ ἐγὼ, κᾆτα for καὶ εἶτα, ἅνὴρ for ὁ ἀνὴρ, ἐγᾦδα for ἐγὼ οἶδα, &c.

[1] The *circumflex* was first marked ^, then ⌒, lastly ˜.

[2] Words accented on the last syllable are called ***oxytons*** or ***acutitons***; words not accented on the last syllable are called ***barytons*** or ***gravitons***.

PARTS OF SPEECH.

There are eight species of words, called PARTS OF SPEECH: *Article, Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction.*[1]

The four first are declined with *Gender, Number,* and *Case.*

There are three GENDERS: *Masculine, Feminine,* and *Neuter.*

There are three NUMBERS:

The *Singular* speaks of one.
The *Dual,*[2] of two, or a pair.
The *Plural,* of more than two.

There are five CASES: *Nominative, Genitive, Dative, Accusative, Vocative.*[3]

The Nominative and Vocative are frequently the same in the singular, always in the dual and plural.

The Dative has always ι, either final, or in a diphthong in the last syllable.

---

[1] The *Interjections* are included by the Greeks in the Adverbs.

[2] The *dual,* which adds precision to the Greek language, is not used in the Æolic dialect, or in Latin. It is not found in the New Testament, in the Septuagint, or in the Fathers. In the corruption of the language by the modern Greeks it was omitted. Thus it was used in that copious language, the Arabic, and omitted in the Persian.

[3] An *Ablative* was admitted by ancient grammarians; but as it is always the same as the *Dative,* it is generally omitted.

The Genitive plural always ends in ων.

The Dual has only two terminations, one for the Nominative, Accusative, and Vocative; the other for the Genitive and Dative.

Neuters have the Nominative, Accusative, and Vocative alike; and in the plural those cases end in α. In the dual they are like the masculine.

ARTICLE.

Ὁ, ἡ, τὸ, The.[1]

	Singular.				Dual.				Plural.		
	M.	F.	N:		M.	F.	N.		M.	F.	N.
N.	ὁ,	ἡ,	τὸ,					N.	οἱ,	αἱ,	τὰ.
G.	τοῦ,	τῆς,	τοῦ,	N.A.V.	τὼ,	τὰ,	τὼ,	G.		τῶν,	
D.	τῷ,	τῇ,	τῷ,	G.D.	τοῖν,	ταῖν,	τοῖν.	D.	τοῖς,	ταῖς,	τοῖς,
A.	τὸν,	τὴν,	τό.					A.	τοὺς,	τὰς,	τά.

NOUN.

Declensions of Nouns are three, answering to the three first Declensions in Latin.

The *first* ends in α, η feminine, and in ας and ης masculine.

The *second* ends in ος generally masculine and sometimes feminine, and ον neuter.

The *third* ends in α, ι, υ neuter; ω feminine; ν, ξ, ρ, ς, ψ of all genders, and increases in the Genitive.

---

[1] The *article* usually answers to the definite article *the* in English. When no *article* is expressed in Greek, the English article indefinite *a* is signified. Thus, ἄνθρωπος means *a* man, or *man* in general; and ὁ ἄνθρωπος, *the* man. This *article*, which does not exist in Latin, has been found of great utility in modern languages.

FIRST DECLENSION.

Singular.		Dual.		Plural.	
N.	*Μοῦσ-α,*			N.	*Μοῦσ-αι,*
G.	*Μούσ-ης,*	N.A.V.	*Μούσ-α,*	G.	*Μουσ-ῶν,*
D.	*Μούσ-ῃ,*[1]			D.	*Μούσ-αις,*
A.	*Μοῦσ-αν,*	G.D.	*Μούσ-αιν.*	A.	*Μούσ-ας,*
V.	*Μοῦσ-α.*			V.	*Μοῦσ-αι.*

Nouns in *δα*, *θα*, *ρα*, and *α pure*,[2] make the Genitive in *ας*, and the Dative in *ᾳ*, and the rest like *Μοῦσα*: thus, N. *φιλία*, G. *φιλίας*, D. *φιλίᾳ*.[3]

Nouns in *η* make the Accusative in *ην*, and the Vocative in *η*, and the rest like *Μοῦσα*: thus, N. *τιμὴ*, A. *τιμὴν*, V. *τιμή*.

Nouns in *ας* make the Genitive in *ου*,[4] and the Dative in ᾳ, and the rest like *Μοῦσα:* thus, N. *ταμίας*, G. *ταμίου*, D. *ταμίᾳ*.

---

[1] The two first Declensions subscribe *ι* in the Dative singular.

[2] A vowel is called *pure*, when it follows a vowel; *impure*, when it follows a consonant. In the former case it is called *pure*, because it forms a syllable of itself, without being mixed with a consonant.

The termination in *α*, which makes *ας* in the Genitive, is generally long. Hence words in *ᾶ* contracted, as, Ἀθηνᾶ, μνᾶ, &c. make *ας*. For the same reason εὐλάκα makes εὐλάκας. But ἄκανθα, whose final *α* is short, makes ἀκάνθης.

[3] From this Genitive in *ας* is derived the ancient Genitive of the first Declension of Latin nouns, as, *Paterfamilias*. From the Dative in *αι* or *ᾳ*, is formed the Dative in *æ*. The similarity between the Accusative in *αν* and the Latin *am* is obvious.

[4] Some nouns in *ας* make the Genitive in *α* as well as in *ου*; as, Πυθαγόρας, G. -ου and -α; Πατραλοίας, G. -ου and -α. Some keep *α* exclusively; as, Θωμᾶς, G. Θωμᾶ; Βοῤῥᾶς, G. Βοῤῥᾶ; Σατανᾶς,

Nouns in *ης* make the Genitive in *ου*, the Accusative in *ην*, and the Vocative in *η*, and the rest like *Μοῦσα:* thus, N. *τελώνης*, G. *τελώνου*, A. *τελώνην*, V. *τελώνη*.[1]

SECOND DECLENSION.

Singular.		Dual.		Plural.	
N.	λόγ-ος,			N.	λόγ-οι,
G.	λόγ-ου,	N. A. V.	λόγ-ω,	G.	λόγ-ων,
D.	λόγ-ῳ,			D.	λόγ-οις,
A.	λόγ-ον,	G. D.	λόγ-οιν.	A.	λόγ-ους,
V.	λόγ-ε.			V.	λόγ-οι.[2]

G. Σατανᾶ; *πάππας*, G. *πάππα*. These Genitives in *α* were the Doric form.

[1] It seems to be a general principle to shorten the termination of the V. Hence the following make the V. in *ᾰ*: nouns in *της*; compounds in *πης*, as *κυνώπης*; nouns in *ης* derived from *μετρῶ*, *πωλῶ*, *τρίβω*, as, *γεομέτρης*; or denoting nations, as, Πέρσης, Persian, V. Πέρσα, but Πέρσης, the name of a man, Πέρση: *λάγνης*, *μεναίχμης*, *πυραίχμης* also make *α*. But Αἰήτης, *αἰναρέτης*, *καλλιλαμπέτης* make *η*. Nouns in *στης* make *α* and *η*.

The Æolians and Macedonians adopted the termination *α* even in the N. of these nouns: thus, *ἱππότα* for *ἱππότης*, *νεφεληγερέτα* for *νεφεληγερέτης*. Hence the Latin N. *Poeta*, *Athleta*, &c.

[2] The second Declension of Latin nouns is analogous to this: thus, λόγος, *Dominus*, anciently written *Dominos*; λόγου, *Domini*; λόγῳ, *Domino*, anciently *Dominoi*; λόγον, *Dominum*, anciently *Dominom*; λόγε, *Domine*, &c.

THIRD DECLENSION.

	Singular.		Dual.		Plural.
N.	σωτὴρ,			N.	σωτῆρ-ες,
G.	σωτῆρ-ος,	N. A. V.	σωτῆρ-ε,	G.	σωτήρ-ων,
D.	σωτῆρ-ι,			D.	σωτῆρ-σι,
A.	σωτῆρ-α,	G. D.	σωτήρ-οιν.	A.	σωτῆρ-ας,
V.	σῶτερ.			V.	σωτῆρ-ες.[1]

---

[1] The correspondence of the third Declension of Latin nouns with the third of the Greek is obvious. In the plural of the three Declensions it is striking.

It has been conjectured that all nouns of this Declension originally ended in ς, and that the Genitive was formed by the insertion of ο before ς, as it is still in ὄφις, ὄφιος; μῦς, μυὸς; ἥρως, ἥρωος, &c. thus, γύναικς, ος; ἄραβς, ος; κύκλωπς, ος; βὴχς, ὸς; γὺπς, ὸς, &c. On this principle, the terminations were ἐλπὶδς, ος; πὺρς, ὸς; ἐλέφαντς, ος, &c. It is the uniform custom of time to shorten the words of every language, particularly those which occur most frequently; hence ἱμὰντς has been abbreviated into ἱμὰς, πράγματς into πρᾶγμα, πὸδς into πoὺς, &c. Sometimes one, sometimes the other, of the two final consonants is dropt; thus, μάρτυρς is softened sometimes into μάρτυρ and sometimes into μάρτυς, δέλφινς into δελφὶν and δελφίς.

This analogy takes place in the Latin third Declension, of which the termination was in *s*, and formed the Genitive by the insertion of *i*, as it is still in *sus, suis; plebs, plebis; heros, herois;* and in *pacs, pacis; regs, regis,* &c. Hence *nocts* has been abbreviated into *nox, lacts* into *lac, supellectils* into *supellex,* &c. On the same principle the terminations were *lapids, is; dents, is; vers, is; leons, is,* &c. It seems indeed as natural that *orbis* should be formed from *orbs,* as *urbis* is from *urbs.* To pursue the analogy to the end, *arbors, honors, labors,* are softened into *arbor,* and sometimes into *arbos,* &c.

ACCUSATIVE.

Nouns in ις, υς, αυς, ους, whose Genitive ends in ος pure, change ς into ν;[1] as, βότρυς, G. βότρυος, A. βότρυν.[2]

Barytons in ις and υς, whose Genitive ends in ος impure, make both α and ν; as, ἔρις, G. ἔριδος, A. ἔριδα and ἔριν.[3]

VOCATIVE.

The termination of the Vocative either, 1. shortens the long vowel of the Nominative, as, Ἕκτωρ, V. Ἕκτορ; or, 2. drops ς, as, μῦς, V. μῦ; or, 3. changes ς into ν, as, τάλας, V. τάλαν.[4]

---

[1] Hence the Latins derive their Acc. of the third Declension in [illegible] and *m*.

[2] Λᾶας also makes λᾶαν. Δὶς, Διὸς, makes Δία. The Poets frequently use the regular termination in α.

[3] Κλεὶς, κλείδος has both terminations. Δημοσθέν-ης makes *εα* and ην. Χάρις, *a Grace*, has Χάριτα; χάρις, *favor*, χάριν.

[4] The consonant preceding the ς final of the Nominative had been dropt, but re-appears in the Vocative, which is thus shortened, as, τάλανς, V. τάλαν.

Some Vocatives remain the same as their Nominatives; as,

1. Participles. 2. Ὀδοὺς and πoὺς; but Οἰδίπου and χαλκόπου are sometimes found. 3. Oxytons in ις and υς, as ἐλπὶς, except Adjectives, as, ὀξύς. 4. Ἀστηρ, Πίηρ, Ξενοφῶν, &c.

But the Poets, in many of these, prefer the termination shortened either in quantity or in the number of letters. Nouns in εις,εντος, make the V. in ει and εν, as, χαρίεις, V. χαρίει and χαρίεν. Γύναιξ makes γύναι; ἄναξ often makes ἄνα.

The Dative Plural

is formed from the Dative Singular by inserting *σ* before *ι*; as, *σωτὴρ*, *σωτῆρι*, *σωτῆρσι*; *γὺψ*, *γυπὶ*, *γυψί*. But δ, θ, *ν*, *τ*, are dropped for the sake of softness, as *λαμπάδι*, *λαμπάσι*. ***Οντι*** is changed into ***ουσι***, as *τύπτοντι*, *τύπτουσι*.

Words ending in *ς* after a diphthong add *ι* to the Nominative Singular; as, *τυπεὶς*, *τυπεῖσι*.[1]

Nouns syncopated make the Dative in ***ασι***; as, ***πατὴρ***, ***πατέρι***, ***πατρὶ***, ***πατράσι***.[2]

CONTRACTION.

Two syllables, in which two or more vowels meet together, are often *contracted* into one.

A *contraction* of two syllables into one, without a change of letters, is called *Synæresis*; as, *τείχεϊ*, *τείχει*.

If there is a change of vowels, it is called *Crasis*; as, *τείχεος*, *τείχους*.

Contraction takes place in every Declension.

---

[1] Except *κτεὶς*, *κτεσὶ*; *δϱομεὺς*, *δϱομέσι*; *υἱεὺς*, *υἱέσι*; *οὖς*, *ὢσὶ*; *ποὺς*, *ποσὶ*; which are regular from *κτενὶ*, *δϱομέϊ*, *υἱέϊ*, *ὠτὶ*, *ποδὶ*. Τϱεῖς makes *τϱισί*.

[2] This is done to avoid harshness. Thus in *ἀνδϱάσι* *δ* is inserted because *ϱ* never follows *ν*. Γαστὴϱ retains *γαστῆϱσι*. Χεὶϱ makes *χεϱσὶ* from the poetic *χεϱί*.

These rules apply to adjectives and participles as well as to substantives.

In the *First* Declension, *εα* is contracted into *ῆ;* as, *γέα, γῆ,* G. *γέας, γῆς,* &c.

Ρεα, and all other terminations, drop the former vowel; as, *ἐρέα, ἐρᾶ,* G. *ἐρέας, ἐρᾶς,* &c. *ἀπλόη, ἀπλῆ,* G. *ἀπλόης, ἀπλῆς,* &c.

In the *Second* Declension, if the latter vowel is short, the contraction is in *ου;* if long, the former vowel is dropt; as, *νόος, νοῦς,* G. *νόου, νοῦ,* &c.[1]

Contracts of the THIRD DECLENSION.

1. Nouns in *υς, υος*, have only *two* contractions, *υες* and *υας* into *υς:* thus, *βότρυς*, Pl. N. V. *βότρυες, βότρυς,* A. *βότρυας, βότρυς.*[2]

2. Nouns in *ις* and *ι* have *three* contractions, *ιϊ* into *ι*, *ιες* and *ιας* into *ις:* thus,

N. *ὄφις,*
D. *ὄφιϊ, ὄφι;*
Pl. N. V. *ὄφιες, ὄφις,*
A. *ὄφιας, ὄφις.*

Neuters in *ι* make the plural in *ια, ι.*[3]

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[1] The compounds of *νόος* and *ῥόος* are not contracted in the neuter plural, or in the Genitive: thus we say, *εὔνοα, εὐνόων,* not *εὖνα, εὐνῶν.*

Σάος is contracted thus: Sing. N. *σάος, σῶς,* A. *σάον, σῶν;* Pl. A. *σάους, σάας, σῶς; σάα, σᾶ.*

[2] Nouns in *ους* also contract the same cases; as, *βοῦς,* Pl. N. A. *βόες* and *βόας, βοῦς:* *Ναῦς* makes in the Pl. A. *νάας, ναῦς.*

[3] This form in *ις, ιος* is properly Ionic. Nouns in *ις* are more commonly inflected in *εος,* D. *εϊ, ει.* Dual. N. *εε,* G. *έοιν.* Pl. N. V. *εες, εις,* G. *έων,* D. *εσι,* A. *εας, εις.* But the most usual form of the Genitives is the Attic, in *εως* and *εων.*

3. Nouns in *ω* and *ως*[1] have *three* contractions, *οος* into *οῦς*, *οϊ* into *οῖ*, and *οα* into *ῶ:* thus,

N.	*αἰδὼς,*	
G.	*αἰδόος,*	*αἰδοῦς,*
D.	*αἰδόϊ,*	*αἰδοῖ,*
A.	*αἰδόα,*	*αἰδῶ.*[2]

4. Nouns in *ευς*, *υς*, and *υ*, making in the Genitive *εος*, have *four* contractions, *εϊ* into *εῖ*, *εε* into *ῆ*, *εες* and *εας* into *εῖς;* thus,

	N.	*βασιλεὺς;*	
	D.	*βασιλέϊ,*	*βασιλεῖ;*
Dual.	N. A. V.	*βασιλέε,*	*βασιλῆ;*
Plural.	N. V.	*βασιλέες,*	*βασιλεῖς,*
	A.	*βασιλέας,*	*βασιλεῖς.*

Neuters in *υ* make the N. A. and V. Pl. in *εα*, *η*.

5. Nouns in *ης*, *ες* and *ος* are contracted in *every* case, except the N. and V. Sing. and the D. Pl. thus,

Singular.	Dual.	Plural.
N. *τϱιήρ-ης,*		N. *τριήρ-εες, εις,*
G. *τϱιήρ-εος, ους,*	N.A.V. *τϱιήϱ-εε, η,*	G. *τϱιηρ-έων, ῶν,*
D. *τϱιήϱ-εϊ, ει,*		D. *τϱιήϱ-εσι,*
A. *τριήϱ-εα, η,*	G.D. *τριηϱ-έοιν, οῖν.*	A. *τριήρ-εας, εις,*
V. *τριήρ-ες.*		V. *τριήρ-εες, εις.*

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[1] From these terminations was probably formed the 4th Latin Declension, *gelu, gradus.*

[2] The V. Singular ends in *οῖ.*

Neuters in ες and ος make the N. A. and V. Pl. in εα, ῆ.[1]

6. Neuters in ας pure and ρας are both syncopated and contracted in *every* case, except the N. A. and V. Sing. and the D. Pl. thus,

N.	κέρας,		
G.	κέρατος,	κέραος,	κέρως.
D.	κέρατι,	κέραϊ,	κέρᾳ.
	Dual.		
N. A. V.	κέρατε,	κέραε,	κέρα,
G. D.	κεράτοιν,	κεράοιν,	κερῷν.
	Plural.		
N. A. V.	κέρατα,	κέραα,	κέρα,
G.	κεράτων,	κεράων,	κερῶν.

7. Some nouns are contracted in *every* case: thus, ἔαρ, ἦρ, G. ἔαρος, ἦρος, &c. λᾶας, λᾶς, G. λάαος, λᾶος, &c.

IRREGULAR NOUNS.

Some nouns have different genders in the singular and in the plural.[2]

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[1] Proper names in κλέης are doubly contracted: thus, Ἡρακλ-έης, ῆς, A. Ἡρακλ-έεος, έους, -εος, οῦς, &c.

Nouns in ης pure contract the A. into ᾶ as well as into ῆ: thus, εὐφυὴς, A. εὐφυέα, εὐφυῆ and εὐφυᾶ.

Ἀνὴρ, Δημήτηρ, and θυγάτηρ are syncopated in all cases, except the D. Pl. So also ἀρὴν, ἀρένος, ἀρνὸς; κύων, κύονος, κυνός. To these may be joined πατὴρ, μήτηρ, and γαστὴρ; but they are not syncopated in the A. Sing. in the G. or A. Pl. to avoid the similarity with πάτρα, μήτρα, and γάστρα, of the first Declension.

[2] Masculine in the Sing. and neuter in the Pl. δίφρ-ος, -α; ἐρετμ-ὸς,

Some have different Declensions.[1]

Some are undeclined.[2]

-ὰ; ζυγ-ὸς,-ὰ; μοχλ-ὸς,-ὰ; νῶτ-ος, -α; σταθμ-ὸς, -ὰ; τάρταρ-ος, -α; τράχηλ-ος, -α. This neuter comes from the obsolete Sing. in ον.

Masculine in the Sing. masculine and neuter in the Plural, δεσμ-ὸς, οἱ and ὰ; κύκλ-ος,-οι and α; λύχν-ος,-οι and α.

Feminine in the Singular, feminine and neuter in the Plural, κέλευθ-ος,-οι and α.

[1] Some have different terminations in the Nom. as, Μωσῆς and Μωσεὺς; υἷς, υἱεὺς and υἷς; μάκαρ, μάκαρς and μακάριος; δάκρυ, δάκρυον; πλάνος, πλάνη; στέφανος, στεφάνη; στρατὸς, στρατία; πλαστὴρ, πλαστὴς; σπάνις, σπανία; δένδρος, δένδρον; ἄεθλον, ἀέθλιον; θὶς, θὶν; δόρυ, δόρας; γόνυ and γόνα, &c. So we find μῆλα and μήλατα, προβάτοις and πρόβασι, γερόντοις and γέρουσι, &c. Thus in Latin *thematis* for *thematibus*, &c.

Some admit different inflexions from the same Nominative, as, τίγρ-ις, -ιος and -ιδος; θέμ-ις, -ιδος and -ιστος; Θάλ-ης, -ου and -ητος; Ἄρ-ης, -ου, -εος and -ητος; the compounds of ποὺς make in the Gen. ποῦ and πόδος, &c.

Some nouns are declined from obsolete Nominatives; as, γυνὴ, γυναικὸς, from γύναιξ; γάλα, γάλακτος, from γάλαξ; ἧπαρ, ἥπατος; φρέαρ, φρέατος; ὕδωρ, ὕδατος, &c.

Ἰησοῦς makes Ἰησοῦν in the A. and Ἰησοῦ in the other cases.

Διονῦς makes Διονῦν in the A. and Διονῦ in the other cases. The name of Jupiter is thus varied:

Ζεὺς, G. ——, D. ——, A. Ζεὺν, V. Ζεῦ.

or Δεὺς, or Βδεὺς,

Ζὴν, Ζηνὸς, Ζηνὶ, Ζῆνα.
Δὶς, Διὸς, Διὶ, Δία.

[2] Aptots: δῶ for δῶμα, κάρα; the names of the letters; foreign names not susceptible of Greek inflexions, as, Ἀβραὰμ; and all numbers from πέντε to ἑκατὸν, both inclusive.

Some have *one* case only.[1]
Some have but *two* cases.[2]
Others have only *three* cases.[3]
Some have no Singular,[4] others no Plural.[5]

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[1] Monoptots: in the Sing. N. δώς. V. ὦ τάν.
In the Pl. N. κατακλῶθες. G. ἐάων. V. ω πόποι.

[2] Diptots: ἄμφω, ἀμφοῖν; φθοίες, φθοίας; λὶς, λῖν.

[3] Triptots: G. ἀλλήλων, D. ἀλλήλ-οις, αις, οις, A. ἀλλήλ-ους, ας, α. These have only the N. A. and V. βρέτας, δέμας, λέπας, σέλας, ἦδος, ὄναρ, ὄφελος.

[4] The names of festivals; some names of cities, &c.

[5] Ἅλς, γῆ, ἔλαιον, πῦρ, and many others known by the sense.

Patronymics.

From the Father's name the Greeks form an appellative for the descendants, generally according to the following rules:

1. To form the names of *Men*, the termination of the G. of the Father's name is changed into ιδης, as, Κρόνου Κρονίδης, Ἀτρέος Ἀτρείδης. From words of the First Declension, or which have ι in the penult. the change is into αδης, as, Βορέου Βορεάδης, Ἡλίου Ἡλιάδης. If the penult. is long, the change is into ιαδης, as, Τελαμῶνος Τελαμωνιάδης.

The Ionic form is ων, the Æolic διος, as, Κρονίων, Κρονίδιος.

2. To form the names of *Women*, the termination is changed into ας, ις, ινη and ωνη, as, Πριάμου Πριαμὶς, Ἀκρισίου Ἀκρισιώνη.

A vowel is sometimes added, as, Πηλειάδης for Πηλείδης; or dropt, as, Νηρίνη for Νηρείνη.

ADJECTIVE.

Adjectives are declined like substantives.

Declensions of adjectives are *three:*

The first of *three* terminations;
The second of *two;*
The third of *one.*

1. Adjectives of *three* terminations end in

M.	F.	N.
ος,	α,	ον; [1]
ος,	η,	ον;
ας,	ασα,	αν;
ας,	αινα,	αν;
εις,	εισα,	εν;
εις,	εσσα,	εν; [3]
ην,	εινα,	εν;
ους,	ουσα,	ον;
ους,	ουσσα,	ον;
υς,	εια,	υ;
υς,	υσα,	υν;
ων,	ουσα,	ον;
ων,	ωσα,	ων;
ων,	ουσα,	ουν;
ως,	ωσα,	ως;
ως,	υια,	ος.

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[1] Εος, εα, εον is contracted into οῦς, ᾶ, οῦν, as, ἀργύρ-εος, έα, εον into ἀργυρ-οῦς, ᾶ, οῦν.

[2] Οος, οη, οον, and εος, εη, εον, are contracted into οῦς, ῆ, οῦν; as, ἁπλ-όος, όη, όον into ἁπλ-οῦς, ῆ, οῦν; χρύσ-εος, έη, εον into χρυσ-οῦς, ῆ, οῦν.

[3] Μελιτό-εις, εσσα, εν is contracted into μελιτ-οῦς, οῦσσα, οῦν; τιμή-εις, εσσα, εν into τιμ-ῆς, ῆσσα, ῆν.

Adjectives in *ος* pure and *ρος* make the feminine in *α*; other adjectives in *ος* make it in *η*.[1]

Singular.	Dual.	Plural.
N. *μακρ-ὸς, ὰ, ὸν,*		N. *μακρ-οὶ, αὶ, ὰ,*
G. *μακρ-οῦ, ᾶς, οῦ,*	N.A.V. *μακρ-ὼ, ὰ, ὼ,*	G. *μακρ-ῶν,*
D. *μακρ-ῷ, ᾷ, ῷ,*		D. *μακρ-οῖς, αῖς, οῖς,*
A. *μακρ-ὸν, ὰν, ὸν,*	G.D. *μακρ-οῖν, αῖν, οῖν.*	A. *μακρ-οὺς, ὰς, ὰ,*
V. *μακρ-ὲ, ὰ, όν.*		V. *μακρ-οὶ, αὶ, ά.*

Singular.		
N. *καλ-ὸς,*	*ὴ,*	*ὸν,*
G. *καλ-οῦ,*	*ῆς,*	*οῦ,*
D. *καλ-ῷ,*	*ῇ,*	*ῷ,*
A. *καλ-ὸν,*	*ὴν,*	*ὸν,*
V. *καλ-ὲ,*	*ὴ,*	*όν.*

In the Dual and Plural like *μακρός*.

Four adjectives, *ἄλλος, τηλικοῦτος, τοιοῦτος, τοσοῦτος*; and four pronouns, *ὃς* relative, *αὐτὸς*, and its compounds, *οὗτος, ἐκεῖνος*, make the neuter in *ο*.[2]

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[1] Adjectives in *εος* and *οος*, not preceded by *ρ*, make the Fem. in *η*.

The Attics use the termination *ος* for masc. and fem. particularly in compounds and derivatives. Thus *quis* is used by Plautus for masc. and fem.

[2] *Τοιοῦτον, τοσοῦτον* and *ταὐτὸν*, neuters, are sometimes found.

Singular.

N.	πᾶς,	πᾶσα,	πᾶν,
G.	παντὸς,	πάσης,	παντὸς,
D.	παντὶ,	πάσῃ,	παντὶ,
A.	πάντα,	πᾶσαν,	πᾶν,
V.	πᾶς,	πᾶσα,	πᾶν.

Dual.

N.A.V.	πάντε,	πάσα,	πάντε,
G.D.	πάντοιν,	πάσαιν,	πάντοιν:

Plural.

N.	πάντες,	πᾶσαι,	πάντα,
G.	πάντων,	πασῶν,	πάντων,
D.	πᾶσι,	πάσαις,	πᾶσι,
A.	πάντας,	πάσας,	πάντα,
V.	πάντες,	πᾶσαι,	πάντα.

Singular.

N.	μέλ-ας,	αινα,	αν,
G.	μέλ-ανος,	αίνης,	ανος,
D.	μέλ-ανι,	αίνῃ,	ανι,
A.	μέλ-ανα,	αιναν,	αν,
V.	μέλ-αν,	αινα,	αν.

Dual.

N.A.V.	μέλ-ανε,	αίνα,	ανε,
G.D.	μελ-άνοιν,	αίναιν,	άνοιν.

Plural.

N.	μέλ-ανες,	αιναι,	ανα,
G.	μελ-άνων,	αινῶν,	άνων,
D.	μέλ-ασι,	αίναις,	ασι,
A.	μέλ-ανας,	αίνας,	ανα,
V.	μέλ-ανες,	αιναι,	ανα.

Singular.

N.	τυπ-εὶς,	εῖσα,	ὲν,
G.	τυπ-έντος,	είσης,	έντος,
D.	τυπ-έντι,	είσῃ,	έντι,
A.	τυπ-έντα,	είσαν,	ὲν,
V.	τυπ-εὶς,	εῖσα,	έν.

Dual.

N.A.V.	τυπ-έντε,	είσα,	έντε,
G.D.	τυπ-έντοιν,	είσαιν,	έντοιν.

Plural.

N.	τυπ-έντες,	εῖσαι,	έντα,
G.	τυπ-έντων,	εισῶν,	έντων,
D.	τυπ-εῖσι,	είσαις,	εῖσι,
A.	τυπ-έντας,	είσας,	έντα,
V.	τυπ-έντες,	εῖσαι,	έντα.

Singular.

N.	χαρί-εις,	εσσα,	εν,
G.	χαρί-εντος,	έσσης,	εντος,
D.	χαρί-εντι,	έσσῃ,	εντι,
A.	χαρί-εντα,	εσσαν,	εν,
V.	χαρί-ει or -εν,	εσσα,	έν.

Dual.

N.A.V.	χαρί-εντε,	έσσα,	εντε,
G.D.	χαρι-έντοιν,	έσσαιν,	έντοιν.

Plural.

N.	χαρί-εντες,	εσσαι,	εντα,
G.	χαρι-έντων,	εσσῶν,	έντων,
D.	χαρί-εισι,	έσσαις,	εισι,
A.	χαρί-εντας,	έσσας,	εντα,
V.	χαρί-εντες,	εσσαι,	εντα.

Singular.

N.	τέρ-ην,	εινα,	εν,
G.	τέρ-ενος,	είνης,	ενος,
D.	τέρ-ενι,	είνῃ,	ενι,
A.	τέρ-ενα,	ειναν,	εν,
V.	τέρ-εν,	εινα,	εν.

Dual.

N.A.V.	τέρ-ενε,	είνα,	ενε,
G.D.	τερ-ένοιν,	είναιν,	ένοιν.

Plural.

N.	τέρ-ενες,	ειναι,	ενα,
G.	τερ-ένων,	εινῶν,	ένων,
D.	τέρ-εσι,	είναις,	εσι,
A.	τέρ-ενας,	είνας,	ενα,
V.	τέρ-ενες,	ειναι,	ενα.

Singular.

N.	δοὺς,	δοῦσα,	δὸν,
G.	δόντος,	δούσης,	δόντος,
D.	δόντι,	δούσῃ,	δόντι,
A.	δόντα,	δοῦσαν,	δὸν,
V.	δοὺς,	δοῦσα,	δόν.

Dual.

N.A.V.	δόντε,	δούσα,	δόντε,
G.D.	δόντοιν,	δούσαιν,	δόντοιν.

Plural.

N.	δόντες,	δοῦσαι,	δόντα,
G.	δόντων,	δουσῶν,	δόντων,
D.	δοῦσι,	δούσαις,	δοῦσι,
A.	δόντας,	δούσας,	δόντα,
V.	δόντες,	δοῦσαι,	δόντα.

Singular.

N.	πλακ-οῦς,	οῦσσα,	οῦν,
G.	πλακ-οῦντος,	ούσσης,	οῦντος,
D.	πλακ-οῦντι,	ούσσῃ,	οῦντι,
A.	πλακ-οῦντα,	οῦσσαν,	οῦν,
V.	πλακ-οῦν or οῦ,	οῦσσα,	οῦν.

Dual.

N.A.V.	πλακ-οῦντε,	ούσσα,	οῦντε,
G.D.	πλακ-ούντοιν,	ούσσαιν,	ούντοιν.

Plural.

N.	πλακ-οῦντες,	οῦσσαι,	οῦντα,
G.	πλακ-ούντων,	ουσσῶν,	ούντων,
D.	πλακ-οῦσι,	ούσσαις,	οῦσι,
A.	πλακ-οῦντας,	ούσσας,	οῦντα,
V.	πλακ-οῦντες,	οῦσσαι,	οῦντα.

Singular.

N:	ὀξ-ὺς,	εῖα,	ὺ,
G.	ὀξ-έος,	είας,	έος,
D.	ὀξ-έϊ, εῖ,	είᾳ,	έϊ, εῖ,
A.	ὀξ-ὺν,	εῖαν,	ὺ,
V.	ὀξ-ὺ,	εῖα,	ύ.

Dual.

N.A.V.	ὀξ-έε,	εία,	έε,
G.D.	ὀξ-έοιν,	είαιν,	έοιν.

Plural.

N.	ὀξ-έες, εῖς,	εῖαι,	έα,
G.	ὀξ-έων,	ειῶν,	έων,
D.	ὀξ-έσι,	είαις,	έσι,
A.	ὀξ-έας, εῖς,	είας,	έα,
V.	ὀξ-έες, εῖς,	εῖαι,	έα.

Singular.

N.	ζευγν-ὺς,	ῦσα,	ὺν,
G.	ζευγν-ύντος,	ύσης,	ύντος,
D.	ζευγν-ύντι,	ύσῃ,	ύντι,
A.	ζευγν-ύντα,	ῦσαν,	ὺν,
V.	ζευγν-ὺς,	ῦσα,	ύν.

Dual.

N.A.V.	ζευγν-ύντε,	ύσα,	ύντε,
G.D.	ζευγν-ύντοιν,	ύσαιν,	ύντοιν.

Plural.

N.	ζευγν-ύντες,	ῦσαι,	ύντα,
G.	ζευγν-ύντων,	υσῶν,	ύντων,
D.	ζευγν-ύσι,	ύσαις,	ύσι,
A.	ζευγν-ύντας,	ύσας,	ύντα,
V.	ζευγν-ύντες,	ῦσαι,	ύντα.

Singular.

N.	ἑκ-ὼν,	οῦσα,	ὸν,
G.	ἑκ-όντος,	ούσης,	όντος,
D.	ἑκ-όντι,	ούσῃ,	όντι,
A.	ἑκ-όντα,	οῦσαν,	ὸν,
V.	ἑκ-ὼν,	οῦσα,	όν.

Dual.

N.A.V.	ἑκ-όντε,	ούσα,	όντε,
G.D.	ἑκ-όντοιν,	ούσαιν,	όντοιν.

Plural.

N.	ἑκ-όντες,	οῦσαι,	όντα,
G.	ἑκ-όντων,	ουσῶν,	όντων,
D.	ἑκ-οῦσι,	ούσαις,	οῦσι,
A.	ἑκ-όντας,	ούσας,	όντα,
V.	ἑκ-όντες,	οῦσαι,	όντα.

Singular.

N.	τυπ-ῶν,	οῦσα,	οῦν,
G.	τυπ-οῦντος,	ούσης,	οῦντος,
D.	τυπ-οῦντι,	ούσῃ,	οῦντι,
A.	τυπ-οῦντα,	οῦσαν,	οῦν,
V.	τυπ-ῶν,	οῦσα,	οῦν.

Dual.

N.A.V.	τυπ-οῦντε,	ούσα,	οῦντε,
G.D.	τυπ-ούντοιν,	ούσαιν,	ούντοιν.

Plural.

N.	τυπ-οῦντες,	οῦσαι,	οῦντα,
G.	τυπ-ούντων,	ουσῶν,	ούντων,
D.	τυπ-οῦσι,	ούσαις,	οῦσι,
A.	τυπ-οῦντας,	ούσας,	οῦντα,
V.	τυπ-οῦντες,	οῦσαι,	οῦντα.

Singular.

N.	τιμ-ῶν,	ῶσα,	ῶν,
G.	τιμ-ῶντος,	ώσης,	ῶντος,
D.	τιμ-ῶντι,	ώσῃ,	ῶντι,
A.	τιμ-ῶντα,	ῶσαν,	ῶν,
V.	τιμ-ῶν,	ῶσα,	ῶν.

Dual.

N.A.V.	τιμ-ῶντε,	ώσα,	ῶντε,
G.D.	τιμ-ώντοιν,	ώσαιν,	ώντοιν.

Plural.

N.	τιμ-ῶντες,	ῶσαι,	ῶντα,
G.	τιμ-ώντων,	ωσῶν,	ώντων,
D.	τιμ-ῶσι,	ώσαις,	ῶσι,
A.	τιμ-ῶντας,	ώσας,	ῶντα,
V.	τιμ-ῶντες,	ῶσαι,	ῶντα.

Singular.

N.	τετυφ-ὼς,	υῖα,	ὸς,
G.	τετυφ-ότος,	υίας,	ότος,
D.	τετυφ-ότι,	υίᾳ,	ότι,
A.	τετυφ-ότα,	υῖαν,	ὸς,
V.	τετυφ-ὼς,	υῖα,	ός.

Dual.

N.A.V.	τετυφ-ότε,	υία,	ότε,
G.D.	τετυφ-ότοιν,	υίαιν,	ότοιν.

Plural.

N.	τετυφ-ότες,	υῖαι,	ότα,
G.	τετυφ-ότων,	υιῶν,	ότων,
D.	τετυφ-όσι,	υίαις,	όσι,
A.	τετυφ-ότας,	υίας,	ότα,
V.	τετυφ-ότες,	υῖαι,	ότα.

Singular.

N.	ἐστ-ὼς,	ῶσα,	ὼς,
G.	ἐστ-ῶτος,	ώσης,	ῶτος,
D.	ἐστ-ῶτι,	ώσῃ,	ῶτι,
A.	ἐστ-ῶτα,	ῶσαν,	ὼς,
V.	ἐστ-ὼς,	ῶσα,	ώς.

Dual.

N.A.V.	ἐστ-ῶτε,	ώσα,	ῶτε,
G.D.	ἐστ-ώτοιν,	ώσαιν,	ώτοιν.

Plural.

N.	ἐστ-ῶτες,	ῶσαι,	ῶτα,
G.	ἐστ-ώτων,	ωσῶν,	ώτων,
D.	ἐστ-ῶσι,	ώσαις,	ῶσι,
A.	ἐστ-ῶτας,	ώσας,	ῶτα,
V.	ἐστ-ῶτες,	ῶσαι,	ῶτα.

2. Adjectives of two terminations end in

M. F.	N.
ος,	ον;
ας,	αν;
ην,	εν;
ης,	ες;
ις,	ι;
ους,	ουν;
υς,	υ;
ων,	ον;
ωρ,	ορ;
ως,	ων.

Singular.

N.	ἔνδοξ-ος,	ον,
G.	ἐνδόξ-ου,	
D.	ἐνδόξ-ῳ,	
A.	ἔνδοξ-ον,	
V.	ἔνδοξ-ε,	ον.

Dual.

N.A.V.	ἐνδόξω,
G.D.	ἐνδόξοιν.

Plural.

N.	ἔνδοξ-οι,	α,
G.	ἐνδόξ-ων,	
D.	ἐνδόξ-οις,	
A.	ἐνδόξ-ους,	α,
V.	ἔνδοξ-οι,	α.

Sing.	Dual.	Plur.
N. ἀείν-ας, αν,		N. ἀείν-αντες, αντα,
G. ἀείναντος,	N. A. V. ἀείναντε,	G. ἀεινάντων,
D. ἀείναντι,	G. D. ἀεινάντοιν.	D. ἀείνασι,
A. ἀείν-αντα, αν,		A. ἀείν-αντας, αντα,
V. ἀείναν.		V. ἀείν-αντες, αντα.

Sing.	Dual.	Plur.
N. ἄῤῥ-ην, εν,		N. ἄῤῥ-ενες, ενα,
G. ἄῤῥενος,	N. A. V. ἄῤῥενε,	G. ἀῤῥένων,
D. ἄῤῥενι,	G. D. ἀῤῥένοιν.	D. ἄῤῥεσι,
A. ἄῤῥενα, εν,		A. ἄῤῥ-ενας, ενα,
V. ἄῤῥεν.		V. ἄῤῥ-ενες, ενα.

Sing.	Dual.	Plur.
N. ἀληθ-ὴς, ὲς,		N. ἀληθ-έες, εῖς, έα, ῆ,
G. ἀληθ-έος, οῦς,	N. A. V. ἀληθ-έε, ῆ,	G. ἀληθ-έων, ῶν,
D. ἀληθ-έϊ, εῖ,	G. D. ἀληθ-έοιν, οῖν.	D. ἀληθέσι,
A. ἀληθ-έα, ῆ, ὲς,		A. ἀληθ-έας, εῖς, έα, ῆ,
V. ἀληθές.		V. ἀληθ-έες, εῖς, έα, ῆ.

Sing.	Dual.	Plur.
N. εὔχαρ-ις, ι,		N. εὐχάρ-ιτες, ιτα,
G. εὐχάριτος,	N. A. V. εὐχάριτε,	G. εὐχαρίτων,
D. εὐχάριτι,	G. D. εὐχαρίτοιν.	D. εὐχάρισι,
A. εὐχάρ-ιτα, ιν, ι,		A. εὐχάρ-ιτας, ιτα,
V. εὔχαρι.		V. εὐχάρ-ιτες, ιτα.

Sing.	Dual.	Plur.
N. δίπ-ους, ουν,		N. δίπ-οδες, οδα,
G. δίποδος,	N. A. V. δίποδε,	G. διπόδων,
D. δίποδι,	G. D. διπόδοιν.	D. δίποσι,
A. δίπ-οδα, ουν, ουν,		A. δίπ-οδας, οδα,
V. δίπ-ους, ου, ουν.		V. δίπ-οδες, οδα.

Sing.	Dual.	Plur.
N. ἄδακρ-υς, υ,		N. ἀδάκρ-υες, υς, υα,
G. ἀδάκρυος,	N. A. V. ἀδάκρυε,	G. ἀδακρύων,
D. ἀδάκρυι,	G. D. ἀδακρύοιν.	D. ἀδάκρυσι,
A. ἄδακρ-υν, υ,		A. ἀδάκρ-υας, υς, υα,
V. ἄδακρυ.		V. ἀδάκρ-υες, υς, υα.

Sing.	Dual.	Plur.
N. σώφρ-ων, ον,		N. σώφρ-ονες, ονα,
G. σώφρονος,	N. A. V. σώφρονε,	G. σωφρόνων,
D. σώφρονι,	G. D. σωφρόνοιν.	D. σώφροσι,
A. σώφρ-ονα, ον,		A. σώφρ-ονας, ονα,
V. σῶφρον.		V. σώφρ-ονες, ονα.[1]

Sing.	Dual.	Plur.
N. μεγαλήτ-ωρ, ορ,		N. μεγαλήτ-ορες, ορα,
G. μεγαλήτορος,	N. A. V. μεγαλήτορε,	G. μεγαλητόρων,
D. μεγαλήτορι,	G. D. μεγαλητόροιν.	D. μεγαλήτορσι,
A. μεγαλήτ-ορα, ορ,		A. μεγαλήτ-ορας, ορα,
V. μεγάλητορ.		V. μεγαλήτ-ορες, ορα.

Sing.	Dual.	Plur.
N. εὔγε-ως, ων,		N. εὔγε-ῳ, ω,
G. εὔγεω,	N. A. V. εὔγεω,	G. εὔγεων,
D. εὔγεῳ,	G. D. εὔγεῳν.	D. εὔγεῳς,
A. εὔγεων,		A. εὔγε-ως, ω,
V. εὔγε-ως, ων.		V. εὔγε-ῳ, ω.

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[1] In the same manner are declined Comparatives; but they syncopate and contract the A. Sing. and the N. A. V. Plur. thus,

S. A. μείζ-ονα, οα, ω.
Pl. N. V. μείζ-ονες, οες, ους; ονα, οα, ω;
A. μείζ-ονας, οας, ους; ονα, οα, ω.

3. Adjectives of one termination are Masculine and Feminine,[1] and declined regularly after the third declension of nouns. Such are *ἅρπαξ*, *μακρόχειρ*, *φυγὰς*, &c.

IRREGULAR ADJECTIVES.

Μέγας and *πολὺς* have only the Nom. Acc. and Voc. Masc. and Neuter of the Singular, and borrow the other cases from *μεγάλ-ος*, *η*, *ον*, and *πολλ-ὸς*, *ὴ*, *όν*: thus,

	Sing.				Sing.		
N.	ΜΈΓΑΣ,	μεγάλη,	ΜΈΓΑ,	N.	ΠΟΛῪΣ,	πολλὴ,	ΠΟΛΎ,[2]
G.	μεγάλ-ου,	ης,	ου,	G.	πολλ-οῦ,	ῆς,	οῦ,
D.	μεγάλ-ῳ,	ῃ,	ῳ,	D.	πολλ-ῷ,	ῇ,	ῷ,
A.	ΜΈΓΑΝ,	μεγάλην,	ΜΈΓΑ,	A.	ΠΟΛῪΝ,	πολλὴν,	ΠΟΛῪ,
V.	ΜΈΓΑ,	μεγάλη,	ΜΈΓΑ.	V.	ΠΟΛῪ,	πολλὴ,	ΠΟΛΥ.
	Dual.				Dual.		
A. V.	μεγάλ-ω,	α,	ω,	N. A. V.	πολλ-ὼ,	ὰ,	ὼ,
G. D.	μεγάλ-οιν,	αιν,	οιν.	G. D.	πολλ-οῖν,	αῖν,	οῖν.
	Plur.				Plur.		
N.	μεγάλ-οι,	αι,	α,	N.	πολλ-οὶ,	αὶ,	ὰ,
G.	μεγάλων,			G.	πολλῶν,		
D.	μεγάλ-οις,	αις,	οις,	D.	πολλ-οῖς,	αῖς,	οῖς,
A.	μεγάλ-ους,	ας,	α,	A.	πολλ-οὺς,	ὰς,	ὰ,
V.	μεγάλ-οι,	αι,	α.	V.	πολλ-οὶ,	αὶ,	ά.[3]

---

[1] The Neuter is expressed by another adjective, thus for the neuter of *ἅρπαξ*, *ἁρπακτικὸν* is used.

[2] The Poets decline the Masc. of *πολὺς* like *ὀξύς*.

[3] To these may be added *μάκαρ*, *μάκαιρα*, *μάκαρ*.

COMPARISON.

The Comparative is formed by the addition of *τερος*, the Superlative by the addition of *τατος*, to the Nominative; as, *μάκαρ, μακάρ-τερος, μακάρ-τατος.*

Adjectives in *ος* drop *ς*; as, *μακρ-ὸς, ότερος, ότατος.* If the penultima is short, *ο* is changed into *ω*; as, *σοφ-ὸς, ώτερος, ώτατος.*[1]

Adjectives in *εις* drop *ι*; as, *χαρί-εις, έστερος, έστατος.*

Adjectives in *ας, ης,* and *υς* add *τερος* and *τατος* to the neuter; as, *μέλας, μελάν-τερος, τατος:* Adjectives in *ων* to the Nom. Plur. Masc. as, *σώφρων, σωφρονέστερος, τατος.*

IRREGULAR COMPARISON.

In *ιων, ιστος.*[2]

αἰσχρὸς,	αἰσχίων,	αἴσχιστος.
ἐχθρὸς,	ἐχθίων,	ἔχθιστος.
καλὸς,	καλλίων,	κάλλιστος.
κύδιος,	κυδίων,	κύδιστος.
ῥάδιος,	ῥάων,	ῥᾷστος.
τερπνὸς,	τερπνίων,	τέρπνιστος.
φίλος,	φιλίων,	φίλιστος.[3]

---

[1] Otherwise *four* short syllables would come together. To avoid *three,* Homer sometimes lengthens a short one.

[2] Βαθὺς, βραδὺς, βραχὺς, γλυκὺς, ἡδὺς, παχὺς, ταχὺς, ὠκὺς, &c. make *ιων, ιστος,* as well as *τερος, τατος.* Some of these also change the last syllable into *σσων,* as, *βαθὺς, βάσσων; γλυκὺς, γλύσσων,* &c.

[3] These are formed from the substantives *ἔχθος, κάλλος,* &c. *φίλος* makes also *φίλ-τερος, τατος.*

In *ιστερος, ιστατος.*

λάλος,	λαλίστερος,	λαλίστατος.
ὀλίγος,	ὀλιγίστερος,	ὀλιγίστατος.
βλὰξ,		βλακίστατος.
ψευδὴς,		ψευδίστατος, &c.[1]
ἀγαθὸς,	ἀμείνων,[2]	
	ἀρείων,	ἄριστος.[3]
	βελτίων,	βέλτιστος.[4]
	βέλτερος,	
	κρείσσων,	κράτιστος.[5]
	κρείττων,	
	κάῤῥων,	
	λωΐων,	λώϊστος,[6]
	λῴων,	λῷστος.
	φέρτερος,	φέρτατος,
		φέριστος,
		φέρτιστος.[7]

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[1] Some are formed by the Attics in *αιτερος, αιτατος;* some by the Attics and Ionics in *εστερος, εστατος.*

[2] From *ἀμενὸς, amœnus.* Ἀγαθώτατος is rarely found. Thus Varro has used *bonissimus* and *malissimus.*

[3] From Ἄρης, valiant as *Mars,* or from ἄρι, *eminent.*

[4] From *βούλομαι,* to wish; as *optimus* from *opto.*

[5] From *κρατὺς,* brave.

[6] From λῶ for θέλω, to wish.

[7] From *φέρω,* to bear.

In the application of these different words to *ἀγαθὸς,* that adjective must be understood to signify not only *good,* but *strong* and *brave;* qualities, which were thought the most *desirable* in the early ages of civilization. Thus among the Romans *Courage* was thought the first and most *manly* virtue, hence called *Virtus,* from *Vir.*

κακὸς,	κακώτερος,	κάκιστος.
	κακίων,	
	χείρων,	χείριστος.
	χερείων,	
μέγας,	μείζων,	μέγιστος.
μικρὸς,	μικρότερος,	
	μειότερος,	
	μείων,	μεῖστος.
	ἐλάσσων,	ἐλάχιστος.[1]
	ἥσσων,	ἥκιστος.[2]
πολὺς,	πλείων,	πλεῖστος.[3]

Comparisons are also made from nouns:

βασιλεὺ-ς,	τερος,	τατος.	πλήκτ-ης,		ιστατος.
Θεὸς,	Θεώτερος.		πότ-ης,		ιστατος.
κέρδ-ος,	ίων,	ιστος.	ῥῖγ-ος,	ίων,	ιστος.
κλέπτ-ης,		ιστατος.	φὼρ,		φωρότατος.

Thus in Latin, *oculissimus*.

From a pronoun:

αὐτὸς, ***ipse***, αὐτότατος, ***ipsissimus***.

From adverbs:

ἄνω,	ἀνώ-τερος,	τατος.	κάτω,	κατώ-τερος,	τατος.
ἄφαρ,	ἀφάρ-τερος.		πόῤῥω,	ποῤῥώ-τερος,	τατος.
ἔσω,	ἐσώ-τερος,	τατος.	πρόσω,	προσώ-τερος,	τατος.
ἔξω,	ἐξώ-τερος,	τατος.	πρωῒ,	πρωϊαί-τερος,	τατος.
ἐγγὺς,	ἐγγύ-τερος,	τατος.	ὀπίσω,	ὀπισώ-τερος,	τατος.
	ἐγγ-ίων,	ιστος.	ὕψι,		ὕψιστος.

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[1] From ἐλαχὺς, small.

[2] From ἥσσω, to sit low; or from ἧκα, lowly.

[3] Sometimes a double comparison is found; as from χείρων, ***worse***, is formed χειρότερος: thus in Shakespeare, ***worser***. From μείων, ***less***, is formed μειότερος, thus ***lesser***, &c. From ἐλάχιστος is formed ἐλαχιστότερος; from κύδιστος, κυδίστατος. Thus in the Psalms, *Most Highest*, to express the superlative excellence of the Supreme Being.

NUMERALS.

One. Sing.	*Two.* Dual.	*Two.* Plur.
N. εἷς, μία, ἕν,		
G. ἑνὸς, μιᾶς, ἑνὸς,	N. A. δύο[2] or δύω,	G. δυῶν.
D. ἑνὶ, μιᾷ, ἑνὶ,	G. D. δυοῖν or δυεῖν.[3]	D. δυσί.
A. ἕνα, μίαν, ἕν.[1]		

From prepositions:

πρὸ, πρό-τερος, τατος, by syncope and contraction πρῶτος.
ὑπὲρ, ὑπέρ-τερος, τατος, by syncope ὕπατος.

The relation existing between certain adjectives of frequent occurrence in all the European dialects, in a similar irregularity of comparison, is remarkable. The following list, confined to one adjective, will prove that there is a strong analogy among them:

Latin, *bonus, melior, optimus.*
Welsh, *da, gwell, gorau.*
Armoric, *mat, guel.*
Irish, *maith, niossfearr.*
Russian, *xorote, lytchio.*
German, *gut, besser, beste.*
English, *good, better, best.*

The two last seem of the same origin as ἀγαθὸς shortened into 'γαθ, βέλτερος, βέλτιστος. Similar to this comparative is the Persian *behter*. The French, Italian, Portuguese, and Spanish are not mentioned, as they are derived from the Latin.

[1] Thus οὐδεὶς, οὐδεμία, οὐδὲν; and μηδεὶς, μηδεμία, μηδέν. Aristotle uses οὐθεὶς; Homer, οὔτις. From εἷς is formed ἕτερ-ος, α, ον; and from οὐδεὶς and μηδεὶς, οὐδέτερος and μηδέτερος.

[2] Δύο is always used by the Attics. It is sometimes an aptot.

[3] Δυεῖν is used as the feminine. From δύο is formed δεύτερος and δεύτατος.

	Three. Plur.			*Four*. Plur.	
N.	τρεῖς,	τρία,	N.	τέσσαρ-ες,	α,
G.	τριῶν,		G.	τεσσάρων,	
D.	τρισὶ,		D.	τέσσαρσι,	
A.	τρεῖς,	τρία.	A.	τέσσαρ-ας,	α.[1]

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[1] The numbers, according to their notation by the Greek alphabet, are as follows:

εἷς, I, ά, 1.
δύο, II, ϐ′, 2.
τρεῖς, III, γ′, 3.
τέσσαρες, IIII, δ′, 4.
πέντε, Π, έ, 5.
ἓξ, ΠI, ϛ′, 6.
ἑπτὰ, Π II, ζ′, 7.
ὀκτὼ, Π III, ή, 8.
ἐννέα, Π IIII, ϑ′, 9.
δέκα, Δ, ί, 10.
ἕνδεκα, ΔI, ιά, 11.
δώδεκα, ΔII, ιβ′, 12.
τριακαίδεκα, ΔIII, ιγ′, 13.
τεσσαρακαίδεκα, ΔIIII, ιδ′, 14.
πεντεκαίδεκα, ΔΠ, ιέ, 15.
ἑκκαίδεκα, ΔΠ I, ιϛ′, 16.
ἑπτακαίδεκα, ΔΠ II, ιζ′, 17.
ὀκτωκαίδεκα, ΔΠ III, ιή, 18.
ἐννεακαίδεκα, ΔΠ IIII, ιϑ′, 19.
εἴκοσι, ΔΔ, κ′, 20.
εἴκοσι εἷς, ΔΔI, κά, 21.
τριάκοντα, ΔΔΔ, λ′, 30.
τεσσαράκοντα, ΔΔΔΔ, μ′, 40.
πεντήκοντα, 𐅄, ν′, 50.
ἑξήκοντα, 𐅄Δ, ξ, 60.
ἑβδομήκοντα, 𐅄ΔΔ, ό, 70.
ὀγδοήκοντα, 𐅄ΔΔΔ, π′, 80.
ἐννενήκοντα, 𐅄ΔΔΔΔ, ϟ, 90.
ἑκατὸν, H, ρ′, 100.
διακόσι-οι, αι, α, HH, σ′, 200.
τριακόσιοι, HHH, τ′, 300.
τεσσαρακόσιοι, HHHH, ύ, 400.
πεντακόσιοι, 𐅅, φ′, 500.
ἑξακόσιοι, 𐅅H, χ′, 600.
ἑπτακόσιοι, 𐅅HH, ψ′, 700.
ὀκτοκόσιοι, 𐅅HHH, ώ, 800.
ἐννεακόσιοι, 𐅅HHHH, ϡ, 900.
χίλιοι, X, ͵α, 1000.
δισχίλιοι, XX, ͵ϐ, 2000.
πεντακισχίλιοι, 𐅆, ͵ε, 5000.
μύριοι, M, ͵ι, 10,000.
δισμύριοι, MM, ͵κ, 20,000.
πεντακισμύριοι, 𐅇, ͵ν, 50,000.
δεκακισμύριοι, 𐅇 𐅇, ͵ρ, 100,000.

To express the 9 units, the 9 tens, and the 9 hundreds, the Greeks used the letters of the alphabet. But as there are only 24, they used ϛ, called ἐπίσημον, for 6; ϟ, called κόππα, for 90; and ϡ, called σὰν πῖ, a π covered with an inverted ϛ, for 900.

A mark is placed over the letters to express the numbers. Placed under them, it expresses thousands; thus έ is 5, ͵ε is 5000. The figures of the present year are ͵αωιά, 1811.

In the Capitals,

I, 1, is the mark of Unit;
Π, 5, is the initial of Πέντε;
Δ, 10,.............Δέκα;
Η, 100, is the initial of Ηεκατὸν;
Χ, 1000,.............Χίλιοι;
Μ, 10,000,...........Μύριοι.

Each of these may be repeated four times: thus IIII, 4; ΔΔΔ, 30: MM, 20,000, &c. Π inclosing a numerical letter multiplies it by 5; thus $\overline{\mathrm{I}\Delta\mathrm{I}}$, 50, &c.

From 10 to 20, the large numbers may be placed first or last, δέκα δύο or δώδεκα, 12. From 20, the larger number is placed first, εἴκοσι δύο, 22. From 30, the conjunction is inserted, τριάκοντα καὶ δύο, 32, &c.

Of the *Ordinal* numbers, all under 20, except *second*, *seventh*, and *eighth*, end in τος. From thence upwards all end in οστος. Thus, πρῶτος, δεύτερος, τρίτός, εἰκοστὸς, χιλιοστὸς, &c.

On some occasions the Greeks use the letters of the alphabet in their natural order, to express a consecutive series, or marks of division. Thus the 24 books of the Iliad and Odyssey are marked by the 24 letters, as the stanzas of the 119th Psalm are by the Hebrew letters.

Pronoun.

Pronouns are divided into

1. Personal.

ἐγὼ, I;
σὺ, thou;
οὗ, of him.

2. Possessive.

ἐμ-ὸς, ὴ, ὸν, my;
σὸς, σὴ, σὸν, thy;
ὃς or *ἑ-ὸς, ὴ, ὸν*, his;
νωΐτερ-ος, α, ον, our, *of us two;*
σφωΐτερ-ος, α, ον, your, *of you two;*
ἡμέτερ-ος, α, ον, our;
ὑμέτερ-ος, α, ον, your;
σφέτερ-ος, α, ον, their.

3. Relative.

ὃς, ἣ, ὃ, who;
αὐτ-ὸς, ὴ, ὸ, he, she, it.

4. Demonstrative.

ἐκεῖν-ος, η, ο, that;
οὗτος, αὕτη, τοῦτο, this.

5. Reciprocal.

ἐμαυτοῦ, of myself;
σεαυτοῦ, of thyself;
ἑαυτοῦ, of himself.

6. Indefinite.

τὶς, τὶ, any;
δεῖνα, some one.

Sing.	Dual.	Plur.
N. *ἐγὼ*,		**N.** *ἡμεῖς*,
G. *ἐμοῦ* or *μοῦ*,	**N. A.** *νῶϊ, νῷ*,	**G.** *ἡμῶν*,
D. *ἐμοὶ* or *μοὶ*,	**G. D.** *νῶϊν, νῷν.*	**D.** *ἡμῖν*,
A. *ἐμὲ* or *μέ.*		**A.** *ἡμᾶς.*

Sing.	Dual.	Plur.
N. σὺ,		N. ὑμεῖς,
G. σοῦ,	N. A. σφῶϊ, σφῲ,	G. ὑμῶν,
D. σοὶ,	G. D. σφῶϊν, σφῷν.	D. ὑμῖν,
A. σέ.		A. ὑμᾶς.

Sing.	Dual.	Plur.
N. ——		N. σφεῖς,
G. οὗ,	N. A. σφωὲ, σφὲ,	G. σφῶν,
D. οἷ,	G. D. σφωῒν, σφὶν.	D. σφίσι,
A. ἕ.		A. σφᾶς.

Sing.	Dual.	Plur.
N. ὃς, ἣ, ὃ,		N. οἳ, αἳ, ἃ,
G. οὗ, ἧς, οὗ,	N. A. ὣ, ἃ, ὣ,	G. ὧν,
D. ᾧ, ᾗ, ᾧ,	G. D. οἷν, αἷν, οἷν.	D. οἷς, αἷς, οἷς,
A. ὃν, ἣν, ὅ.		A. οὓς, ἃς, ἅ.

Αὐτὸς and *ἐκεῖνος* are declined like ὃς, ἣ, ὅ.

Οὗτος, αὕτη, τοῦτο is declined, and prefixes *τ*, like the article, thus:

Sing.

N.	οὗτος,	αὕτη,	τοῦτο,
G.	τούτου,	ταύτης,	τούτου,
D.	τούτῳ,	ταύτῃ,	τούτῳ,
A.	τοῦτον,	ταύτην,	τοῦτο.

Dual.

N. A.	τούτω,	ταύτα,	τούτω,
G. D.	τούτοιν,	ταύταιν,	τούτοιν.

Plur.

N.	οὗτοι,	αὗται,	ταῦτα,
G.		τούτων,	
D.	τούτοις,	ταύταις,	τούτοις,
A.	τούτους,	ταύτας,	ταῦτα.

From the Personal Pronouns and αὐτὸς are compounded[1]

	G.	D.	A.
ἐμαυτ-οῦ, σεαυτ-οῦ, ἑαυτ-οῦ,	ῆς, οῦ,	ῷ, ῇ, ῷ,	ὸν, ὴν, ό.

Of these the last alone has a plural:

G. ἑαυτ-ῶν, D. οῖς, αῖς, οῖς, A. οὺς, ὰς, ά.[2]

---

[1] Homer never uses these reciprocals, but ἐμὲ αὐτὸν, σὲ αὐτὸν, and ἓ αὐτὸν or αὐτὸν, &c.

[2] For σεαυτοῦ we often find, by Crasis, σαυτοῦ; and for ἑαυτοῦ, αὑτοῦ. The latter is used by the Attics in the three Persons.

Sing.	Dual.	Plur.
N. τὶς, τὶ,		N. τινὲς, τινὰ,
G. τινὸς,	N. A. τινὲ,	G. τινῶν,
D. τινὶ,	G. D. τινοῖν.	D. τισὶ,
A. τινὰ, τί.		A. τινὰς, τινά.[1]

N. δεῖνα and δεὶς,
G. δεῖνα, δείνατος and δεῖνος,
D. δεῖνα, δείνατι and δεῖνι,
A. δεῖνα.

VERB.

VERBS are of two kinds: 1. in *Ω*, 2. in *MI*.

Verbs have three VOICES: *Active*, *Passive* and *Middle*;[2]

---

[1] Ὁς and τὶς are often joined, and signify *whoever*; thus, ὅστις, ἥτις, ὅτι, &c.

[2] The Middle Voice is so called because it has a *middle* signification between the Active and the Passive. It implies neither action nor passion alone, but an action reflected on the agent himself. It signifies what we do, I. *to ourselves*; II. *for ourselves*.

I. Thus φοβέω *Active* signifies I *frighten* another person; φοβέο-

FIVE MOODS: *Indicative, Imperative, Optative, Subjunctive, Infinitive;*

NINE TENSES: *Present, Imperfect, Perfect,*[1] *Plu-*

μαι *Passive,* I *am frightened* by another; but φοβέομαι *Middle,* I *frighten myself,* I *am afraid,* or I *fear.* Φυλάττω, I *guard* another; φυλάττομαι, I *am guarded* by another; but in the *Middle,* I *guard myself,* or I *beware.* Λούω, I *wash;* λούομαι, I *am washed;* in the *Middle,* I *wash myself,* or I *bathe.* In this sense the *Middle* combines the Active and the Passive, I *frighten* and *am frightened,* &c. We find the same signification in the Hithpahel form of the Hebrew, in the Reflective of the Shanscrit, and in the Reciprocal Verbs of the French. The analogy may be traced in Latin: in *vertor, pascor, moveor, cingor,* &c. a *middle* sense is easily traced; and if no difference of inflexion existed in Greek, a distinction would be as unnecessary as in Latin.

II. When the *Middle* verb is followed by an accusative, it implies that the action exerted on that object is intended for the benefit or pleasure of the agent. Thus λύειν τινὰ signifies *to set* a person *at liberty;* but when Chryses is said λύεσθαι *his daughter,* he is understood as setting her at liberty, as *redeeming* her, to gratify *his own* feelings. In a slave-market μισθώσας was applied to the person who *let out* slaves; μεμισθωμένος to the slave who *was hired;* and μισθωσάμενος to him, who *hired* a slave *for himself.* Πόλεμον ποιῆσαι signified to *attack* by war; but ποιήσασθαι to make war *in self-defence.* The latter is in more frequent use, perhaps because all states profess to make war only in defence of their rights or liberties.

To this class may be referred what we procure to be done *to* or *for* us by another. Thus a father is said διδάξασθαι his son, when he has sent him to a master to be educated.

[1] The *Perfect* expresses that, which has existed and still continues to exist.

perfect, First and *Second Future,*[1] *First* and *Second Aorist,*[2] and in the Passive *Paulo-post-Future;*[3]

Three NUMBERS: *Singular, Dual,* and *Plural.*

The verb εἰμὶ, *to be.*

INDICATIVE MOOD.

Present Tense.

Sing.	εἰμὶ,	εἶς or εἶ,	ἐστὶ,
	I am,	thou art,	he is,
Dual.[4]		ἐστὸν,	ἐστὸν,
		you two are,	they two are,
Plur.	ἐσμὲν,	ἐστὲ,	εἰσί.
	we are,	you are,	they are.[5]

---

[1] The *Second* Future seems to be an Old Attic form of the *First,* and has consequently the same sense. We might indeed call the two Futures the *Common* and the *Attic.*

[2] The *Aorists* are called *indefinite* in time; but in general they refer to something *past,* and may therefore be called Historical tenses. They are so similar in signification, that there are few verbs, in which both forms are used.

[3] The *Paulo-post-Future* expresses that, which is on the point of being done.

[4] When the First Person Plural ends in μεν, the Dual has no First Person.

[5] In the Present, Perfect, and Future Indicative, and all the Subjunctive, the Third Person Plural ends in σι or ται: and the Second and Third Dual are the same.

Imperfect.

S.	ἦν,	ἦς,	ἦ or ἦν,
D.		ἦτον,	ἤτην,[1]
P.	ἦμεν,	ἦτε,	ἦσαν.[2]

Future.[3]

S.	ἔσομαι,	ἔσῃ,	ἔσεται,
D.	ἐσόμεθον,	ἔσεσθον,	ἔσεσθον,
P.	ἐσόμεθα,	ἔσεσθε,	ἔσονται.

Pluperfect.

S.	ἤμην,	ἦσο,	ἦτο,
D.	ἤμεθον,	ἦσθον,	ἤσθην,
P.	ἤμεθα,	ἦσθε,	ἦντο.

IMPERATIVE MOOD.

Present and Imperfect.

S.	ἴσθι or ἔσο,	ἔστω,
D.	ἔστον,	ἔστων,
P.	ἔστε,	ἔστωσαν.

---

[1] The Imperfect, Pluperfect, and the two Aorists Indicative, and all the Optative, form the Dual in *ον, ην*.

[2] In the subsequent Moods, the Imperfect is the same as the Present, and the Pluperfect is the same as the Perfect.

[3] This is also called the Future Middle, and the Pluperfect the Imperfect Middle.

OPTATIVE MOOD.

Present and Imperfect.

S.	εἴην,	εἴης,	εἴη,
D.		εἴητον,	εἰήτην,
P.	εἴημεν,	εἴητε,	εἴησαν or εἶεν.

Future.

S.	ἐσοίμην,	ἔσοιο,	ἔσοιτο,
D.	ἐσοίμεθον,	ἔσοισθον,	ἐσοίσθην,
P.	ἐσοίμεθα,	ἔσοισθε,	ἔσοιντο.

SUBJUNCTIVE MOOD.

Present and Imperfect.

S.	ὦ,	ᾖς,	ᾖ,
D.		ἦτον,	ἦτον,
P.	ὦμεν,	ἦτε,	ὦσι.

INFINITIVE MOOD.

Present and Imperfect.

εἶναι.

Future.

ἔσεσθαι.

PARTICIPLES.

Present.

N.	ὤν,	οὖσα,	ὄν,
G.	ὄντος,	οὔσης,	ὄντος.

Future.

N.	ἐσόμενος,	ἐσομένη,	ἐσόμενον,
G.	ἐσομένου,	ἐσομένης,	ἐσομένου.

VERBS in Ω.

There are Four Conjugations of Verbs in ω, distinguished by the termination of the First Future;

The First Conjugation in ψω, as τύπτω, τύψω.
The Second in ξω, as λέγω, λέξω.
The Third in σω, as τίω, τίσω.
The Fourth in a liquid before ῶ, as ψάλλω, ψαλῶ.[1]

ACTIVE VOICE.

1. The Principal Parts.

Pres. τύπτω. 1st Fut. τύψω. Perf. τέτυφα.
2d Aor. ἔτυπον.

---

[1] For those learners, who may have been accustomed, or who may give the preference, to the distinction of Conjugations by the *characteristic*, or the letter preceding ω, the principles of that system are here added.

For the sake of analogy and simplification, it is necessary to observe that the Mute consonants are divided, with reference to the organs of speech, into

Labials, pronounced by the lips, π, β, φ;
Palatals, by the palate, κ, γ, χ;
Dentals, by the teeth, τ, δ, θ.

The *characteristic* letters
Of the *First* Conjugation are the *Labials*, with πτ;
Of the *Second*, the *Palatals*, with σσ; (ττ by the Attics;)
Of the *Third*, the *Dentals*, with ζ or a vowel;
Of the *Fourth*, the *Liquids*, λ, μ, ν, ρ.

Some verbs in σσω make the *First Future* in σω; and some in ζω make it in ξω.

2. The Moods and Tenses.

	Indic.	Imper.	Opt.	Subj.	Infin.	Part.
Present	τύπτω	τύπτ-ε	-οιμι	-ω	-ειν	-ων
Imperf.	ἔτυπτον					
1st Fut.	τύψ-ω		-οιμι		-ειν	-ων
1st Aor.	ἔτυψα	τύψ-ον	-αιμι	-ω	-αι	-ας
Perfect	τέτυφα	τέτυφ-ε	-οιμι	-ω	-έναι	-ὼς
Plüperf.	ἐτετύφειν					
2d Aor.	ἔτυπον	τύπ-ε	-οιμι	-ω	-εῖν	-ὼν
2d Fut.	τυπ-ῶ		-οῖμι		-εῖν	-ῶν

3. Numbers and Persons.

INDICATIVE MOOD.

Present, *I strike.*

S.	τύπτω,	τύπτεις,	τύπτει,
D.		τύπτετον,	τύπτετον,
P.	τύπτομεν,	τύπτετε,	τύπτουσι.[1]

Imperfect, *I was striking.*

S.	ἔτυπτον,	ἔτυπτες,	ἔτυπτε,
D.		ἐτύπτετον,	ἐτυπτέτην,
P.	ἐτύπτομεν,	ἐτύπτετε,	ἔτυπτον.

---

[1] The natural, and probably the original form of the 3d Person Plural is οντι, from which the Latin is formed. The penultima of this Person is generally long, except in the Imperfect and 2d Aorist Indicative Active; two tenses, which have such an affinity, that some grammarians believe that the 2d Aorist, when it differs from the Imperfect, is the Imperfect of an obsolete verb of a kindred form, as ἔτυπον from τύπω, ἔταγον from τάγω, &c.

First Future, *I shall strike.*

S.	τύψω,	τύψεις,	τύψει,
D.		τύψετον,	τύψετον,
P.	τύψομεν,	τύψετε,	τύψουσι.

First Aorist, *I struck.*

S.	ἔτυψα,	ἔτυψας,	ἔτυψε,
D.		ἐτύψατον,	ἐτυψάτην,
P.	ἐτύψαμεν,	ἐτύψατε,	ἔτυψαν.

Perfect, *I have struck.*

S.	τέτυφα,	τέτυφας,	τέτυφε,
D.		τετύφατον,	τετύφατον,
P.	τετύφαμεν,	τετύφατε,	τετύφασι.

Pluperfect, *I had struck.*

S.	ἐτετύφειν,	ἐτετύφεις,	ἐτετύφει,
D.		ἐτετύφειτον,	ἐτετυφείτην,
P.	ἐτετύφειμεν,	ἐτετύφειτε,	ἐτετύφεισαν.[1]

Second Aorist, *I struck.*

S.	ἔτυπον,	ἔτυπες,	ἔτυπε,
D.		ἐτύπετον,	ἐτυπέτην,
P.	ἐτύπομεν,	ἐτύπετε,	ἔτυπον.

Second Future, *I shall strike.*

S.	τυπῶ,	τυπεῖς,	τυπεῖ,
D.		τυπεῖτον,	τυπεῖτον,
P.	τυποῦμεν,	τυπεῖτε,	τυποῦσι.

---

[1] The common form in the ancient Greek writers is ἐτετύφεσαν.

IMPERATIVE MOOD.[1]

Present, *strike.*

S.	τύπτε,	τυπτέτω,
D.	τύπτετον,	τυπτέτων,
P.	τύπτετε,	τυπτέτωσαν.

First Aorist, *strike.*

S.	τύψον,	τυψάτω,
D.	τύψατον,	τυψάτων,
P.	τύψατε,	τυψάτωσαν.

Perfect, *have struck.*

S.	τέτυφε,	τετυφέτω,
D.	τετύφετον,	τετυφέτων,
P.	τετύφετε,	τετυφέτωσαν.

Second Aorist, *strike.*[2]

S.	τύπε,	τυπέτω,
D.	τύπετον,	τυπέτων,
P.	τύπετε,	τυπέτωσαν.

---

[1] It may appear strange that the Imperative should refer to a *past*, and not to a *future* time. To solve a part of the difficulty, some have called the First and Second Aorists the First and Second *Futures*. By the Present the Future also is signified. And the Perfect enjoins a thing to be done prior to a specified time; as, I order you *to have done* this before I return.

[2] This tense appears to be the root of the verb; thus τύπε of τυπέω or τύπτω, λάβε of λαμβάνω, θὲς of τίθημι, &c. The first use of language is to express a want, hence the Imperative was naturally the first object of Speech.

OPTATIVE MOOD.

Present, *I may be striking.*

S.	τύπτοιμι,	τύπτοις,	τύπτοι,
D.		τύπτοιτον,	τυπτοίτην,
P.	τύπτοιμεν,	τύπτοιτε,	τύπτοιεν.

First Future, *I may hereafter strike.*

S.	τύψοιμι,	τύψοις,	τύψοι,
D.		τύψοιτον,	τυψοίτην,
P.	τύψοιμεν,	τύψοιτε,	τύψοιεν.

First Aorist, *I may have struck.*

S.	τύψαιμι,	τύψαις,	τύψαι,
D.		τύψαιτον,	τυψαίτην,
P.	τύψαιμεν,	τύψαιτε,	τύψαιεν.[1]

Perfect, *I may have been striking.*

S.	τετύφοιμι,	τετύφοις,	τετύφοι,
D.		τετύφοιτον,	τετυφοίτην,
P.	τετύφοιμεν,	τετύφοιτε,	τετύφοιεν.

Second Aorist, *I may have struck.*

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιτον,	τυποίτην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

---

[1] The Æolic form of this Tense is frequently used, particularly by the Attics:

S.	τύψεια,	τύψειας,	τύψειε,
D.		τυψείατον,	τυψειάτην,
P.	τυψείαμεν,	τυψείατε,	τύψειαν.

Second Future, *I may hereafter strike.*

S.	τυποῖμι,	τυποῖς,	τυποῖ,
D.		τυποῖτον,	τυποίτην,
P.	τυποῖμεν,	τυποῖτε,	τυποῖεν.[1]

SUBJUNCTIVE MOOD.

Present, *I should strike.*

S.	τύπτω,	τύπτῃς,	τύπτῃ,
D.		τύπτητον,	τύπτητον,
P.	τύπτωμεν,	τύπτητε,	τύπτωσι.

First Aorist, *I should have struck.*

S.	τύψω,	τύψῃς,	τύψῃ,
D.		τύψητον,	τύψητον,
P.	τύψωμεν,	τύψητε,	τύψωσι.

Perfect, *I should have been striking.*

S.	τετύφω,	τετύφῃς,	τετύφῃ,
D.		τετύφητον,	τετύφητον,
P.	τετύφωμεν,	τετύφητε,	τετύφωσι.

Second Aorist, *I should have struck.*

S.	τύπω,	τύπῃς,	τύπῃ,
D.		τύπητον,	τύπητον,
P.	τύπωμεν,	τύπητε,	τύπωσι.

---

[1] In the English expression of the Tenses much precision is to be expected. Their use and signification depend on the Conjunctions and Particles, to which they are joined. The Optative, for instance, is seldom used in the Potential sense without ἄν.

INFINITIVE MOOD.

Present, τύπτειν, *to strike.*
First Future, τύψειν, *to be going to strike.*
First Aorist, τύψαι, *to have struck.*
Perfect, τετυφέναι, *to have been striking.*
Second Aorist, τυπεῖν, *to have struck.*
Second Future, τυπεῖν, *to be going to strike.*

PARTICIPLES.

Present, *striking*.

N.	τύπτων,	τύπτουσα,	τύπτον,
G.	τύπτοντος,	τυπτούσης,	τύπτοντος, &c.

First Future, *going to strike.*

N.	τύψων,	τύψουσα,	τύψον,
G.	τύψοντος,	τυψούσης,	τύψοντος.

First Aorist, *having struck.*

N.	τύψας,	τύψασα,	τύψαν,
G.	τύψαντος,	τυψάσης,	τύψαντος.

Perfect, *who has been striking.*

N.	τετυφὼς,	τετυφυῖα,	τετυφὸς,
G.	τετυφότος,	τετυφυίας,	τετυφότος.

Second Aorist, *having struck.*

N.	τυπὼν,	τυποῦσα,	τυπὸν,
G.	τυπόντος,	τυπούσης,	τυπόντος.

Second Future, *going to strike.*

N.	τυπῶν,	τυποῦσα,	τυποῦν,
G.	τυποῦντος,	τυπούσης,	τυποῦντος.

AUGMENT.[1]

Of the Nine Tenses,

Three receive an *Augment* continued through all the Moods: the Perfect, Pluperfect, and Paulo-post-Future.

Three receive an *Augment* in the Indicative only: the Imperfect, and the Two Aorists.[2]

Three receive no *Augment:* the Present and the Two Futures.

There are Two Augments; the *Syllabic*, when the verb begins with a Consonant; the *Temporal*, when the Verb begins with a Vowel.[3]

---

[1] The Augment serves to prevent ambiguity; else the Imperfect τύπτε would be confounded with the Imperative, and the First Aorist τύψας with the Participle.

It is probable that no Augment existed in the origin of the language. In the ancient Ionic Dialect none is found. E was first prefixed to all augmented Tenses for the Temporal as well as for the Syllabic Augment: thus: ἔαγον, ἐέλπιζον, ἐόπαζον. Εα was contracted into η, εε into η, and sometimes ει, and εο into ω. Hence ἔαγον became ἦγον, ἐέλπιζον ἤλπιζον, and ἐόπαζον ὤπαζον: hence ἔεχον became εἶχον. The Attics sometimes preserve ε, forming ἔαγον from ἄγω *to break*, probably on account of the insertion of the Digamma.

[2] Ἔπω continues the Augment of the Aorists, εἶπα and εἶπον.

[3] The *Syllabic* is so called because it adds a *syllable* to the word; the *Temporal*, because it increases the *time* or quantity of the syllable.

The Syllabic Augment is ε prefixed to the Imperfect and the Aorists, as ἔτυπτον, ἔτυψα, ἔτυπον.[1] When it is Continued, it repeats the initial Consonant of the Verb, as τέτυφα.[2]

If the Verb begins with a Vowel, the Temporal Augment is Continued.

If the initial Consonant is an Aspirate, it must be changed into the corresponding Soft, as θύω, τέθυκα.[3]

The *Temporal* Augment changes

α into η, as ἄγω, ἦγον.
ε into η, as ἐλπίζω, ἤλπιζον.
ῐ into ῑ, as ῐκάνω, ῑκανον.

---

[1] It has been conjectured that the Syllabic Augment is formed from the Imperfect ἦν. Perhaps the Ionic form ἔα would be a better origin. In the Shanscrit language the same Syllabic Augment, *e*, is prefixed in the formation of the Past Tense. The Celtic Tenses are also formed by prefixes.

[2] The repetition of the initial consonant in the *continued* Augment is called *Reduplication*. It sometimes takes place in Latin: *do, dedi; pungo, pupugi; tango, tetigi, &c.*

When the Verb begins with a double letter, with σ joined to a Mute, or with γν, no reduplication takes place, but the Syllabic Augment is Continued. So a Verb beginning with ϱ, when ϱ is doubled in the Augment. So also βλάπτω, γϱηγοϱέω, διαγλύφω, θλάω, καθαϱίζω, κτείνω, πϱοσπατταλεύω. Κτάομαι makes ἔκτημαι and κέκτημαι.

[3] An Aspirate Consonant beginning two successive syllables, as θέθυκα, would produce a harshness, which the Greeks avoid.

ο into ω, as ὀκάζω, ὤκαζον.
ῠ into ῡ, as ὕβρίζω, ῡ̔βριζον.
αι into ῃ, as αἴρω, ᾖρον.
αυ into ηυ, as αὐξάνω, ηὔξανον.
ευ into ηυ, as εὔχομαι, ηὐχόμην.
οι into ῳ, as οἰκίζω, ᾤκιζον.[1]

ε is in some verbs changed into ει, as ἔχω, εἶχον.[2]
εο is changed into εω, as ἑορτάζω, ἑώρταζον.

Verbs compounded with Prepositions take the Augment between the Preposition and the Verb, as προσβάλλω, προσέβαλλον.[3]

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[1] In some Latin Verbs a *Temporal* Augment takes place, as *ăgo, ēgi; ĕmo, ēmi; fŏdio, fōdi*, &c.

[2] The following change ε into ει:

ἐάω;
ἕζω,
ἔθω,
ἐθίζω,
ἕλω,
ἑλίσσω,
ἕλκω,
ἑλκέω,
ἑλκύω,
ἕπω,
ἕπομαι,
ἐργάζομαι,
ἐρέω,
ἕρπω,
ἑρπύζω,
ἐρύω,
ἑστήκω,
ἑστιάω,
ἔχω,
ἕω.

[3] Some Compound Verbs, which retain the same meaning as those, from which they are compounded, are considered as Simples, and therefore take the Augment in the beginning.

Some take an Augment both before and after the Preposition, as ἀνορθόω, ἠνώρθοον; ἐνοχλέω, ἠνώχλεον; &c.

Many have no Augment: those beginning with vowels or diphthongs not mentioned in the rule; many beginning in οι, particularly those compounded with οἶκος, οἶνος and οἴωνος; also ἄω, ἀΐω, ἀηδίζομαι, ἀηθέσσω, &c.

These have no Syllabic Augment in the dialogue of Tragedy: καθέζομαι, καθεύδω, κάθημαι; σπεύδω.

Verbs compounded with *εὖ* and *δὺς*, if they are susceptible of the Augment, take it in the same manner, as *εὐορκέω*, *εὐώρκεον*.

A Preposition in composition before a Vowel loses the final Vowel, as *ἀπέχω* from *ἀπὸ* and *ἔχω*.

If, after this elision, the Preposition comes before an Aspirate, it changes its Soft into an Aspirate, as *ἀφαιρέω* from *ἀπὸ* and *αἱρέω*.

'Εκ in composition is changed into *ἐξ* before a Vowel, as *ἐκφέρω*, *ἐξέφερον*.

'Εν and *σὺν*, which change the *ν* before a Consonant, resume it before a Vowel, as *ἐμμένω*, *ἐνέμενον*.

Σὺν sometimes drops the *ν*, as *συζητέω*.

Ρ is doubled after a Vowel, as *διαῤῥέω*.

FORMATION OF THE TENSES.

- Present
  - Present P. — Present M.
  - Imperfect
    - Imperfect P.
    - Imperfect M.
  - 1 Future
    - Perfect
      - Pluperfect.
      - Perf. P.
        - Plup. P.
        - Paul. p. Fut.
        - 1 Aor. P.—1 Fut. P.
    - 1 Aor.——1 Aor. M.
    - 1 Fut. M.
  - 2 Aorist
    - 2 Aor. P.—2 Fut. P.
    - 2 Aor. M.
    - 2 Fut.——2 Fut. M.
    - Perf. M.—Plup. M.

The Imperfect

is formed from the Present, by prefixing the Augment, and changing ω into ον, as τύπτω, ἔτυπτον.

The First Future

is formed from the Present, by changing the last syllable[1] in the
First Conjugation into ψω, as τύπτω, τύψω;
in the Second into ξω, as λέγω, λέξω;
in the Third into σω, as τίω, τίσω;[2]
in the Fourth, by circumflexing the last syllable and shortening the penultima, as ψάλλω, ψαλῶ.

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[1] The *First Future* is really formed by the insertion of σ before ω, as λείβω, λείβσω or λείψω; λείπω, λείπσω or λείψω; λέγω, λέγσω or λέξω; τίω, τίσω. To soften the pronunciation, a consonant is frequently dropt: as ἄδω, ἄσω; φράζω, φράσω, &c. For the same reason the σ is omitted after a Liquid; but it was formerly retained, and νέμω made νέμσω. We still find κέλσαι from κέλω, τέλσον from τέλω, ὄρσω from ὄρω, particularly in the Doric dialect.

This analogy extends, in some measure, to the Latin. The Perfect of the Third Conjugation is formed from the Present by changing *o* into *si*, as *scribo, scribsi; dico, dicsi* or *dixi; figo, figsi* or *fixi; demo, demsi; carpo, carpsi*, &c. To avoid harshness a letter is frequently left out, as *parco, parsi; ludo, lusi*, &c. The *s* too is frequently omitted; and sometimes in that case it is resumed in the Supine, as *scando, scandi, scansum; verto, verti, versum*, &c.

[2] Some Verbs are of the Second and Third Conjugation, making ξω and σω: ἁρπάζω, βάζω, βρίζω, ἐγγυαλίζω, παίζω.

Some Verbs take γ before ξ; κλάξω, κλάγξω, from κλάγγω; πλάζω, πλάγξω.

Verbs in *αω*, *εω*, and *οω* change *α* and *ε* into *η*, and *ο* into *ω*, as *τιμάω*, *τιμήσω*; *φιλέω*, *φιλήσω*; *δηλόω*, *δηλώσω*.[1]

Four Verbs change the Soft of the first syllable into an Aspirate breathing;

ἔχω,	*ἕξω*;	*τρέφω*,	*θρέψω*;
τρέχω,	*θρέξω*;	*τύφω*,	*θύψω*.[2]

---

[1] The following are excepted:

1. Verbs in *αω*, preceded by *ε* or *ι*; Verbs in *λαω* and *ραω* pure; with *διφάω*, *δράω*, *κλάω*, *μάω*, *νάω*, *πετάω*, *σπάω*, *φλάω*.

2. These in *εω*: *ἀκέω*, *ἀμφιέω*, *ἀρκέω*, *ἕω*, *ζέω*, *κέω*, *ναιέω*, *νεικέω*, *ξέω*, *ὀλέω*, *στορέω*, *τελέω*, *τρέω*; and Verbs, which form others in *νυω*, *νυμι* and *σκω*.

Some make *εσω* and *ησω*: *αἰδέομαι*, *αἰνέω*, *ἀκέομαι*, *ἀλέω*, *ἀλφέω*, *ἀχθέομαι*, *βδέω*, *κηδέω*, *κοπέω*, *κορέω*, *κοτέω*, *μαχέομαι*, *ὀζέω*, *ποθέω*, *πονέω*, *στερέω*, *φορέω*, *φρονέω*, *χωρέω*. *Δέω* makes *δήσω*, *δέδεκα*. *Καλέω* makes *καλέσω*, *κεκάληκα*, by Syncope *κέκληκα*.

The following make the First Future in *ευσω*: *θέω*, *πλέω*, *πνέω*, *νέω*, *ῥέω*, *χέω*. *Καίω* and *κλαίω* make *αυσω*.

3. Verbs Primitive in *οω*; *ἀρόω*, *βόω*, *ἐνόω*, *ὀμόω*, *ὀνόω*; and Verbs, which form others in *νυω* and *σκω*.

[2] The Present of these Verbs should begin with an Aspirate, thus *ἕχω*, *θρέφω*, *θρέχω*, *θύφω*; but as the Greeks seldom suffer two aspirated syllables to come together, the first is changed into a Soft. That reason ceases to operate in the Future, which ends in *ξω*, and therefore resumes the Aspirate in the first syllable. This is proved by the Perfect, which in the Active is *τέτρεφα*, and not *τέθρεφα*, but in the Passive *τέθραμμαι*. For the same reason *θρὶξ* makes *τριχὸς* in the G.

The First Aorist

is formed from the First Future, by prefixing the Augment, and changing *ω* into *α*, as *τύψω*, *ἔτυψα*.

A doubtful vowel in the penultima of the First Aorist of the Fourth Conjugation is made long, *α* is changed into *η*, and *ε* into *ει*, as *κρῐνῶ*, *ἔκρῑνα*; *ψαλῶ*, *ἔψηλα*; *μενῶ*, *ἔμεινα*.[1]

Εἶπα and *ἤνεγκα* are formed from the Present; *ἧκα*, *ἔθηκα*, *ἔδωκα* from the Perfect.

The following drop the *σ* of the Future:

ἀκέω,	*ἤκεια*,	*κέω*,	*ἔκεια*,
ἀλεύω,	*ἤλευα*,	*σεύω*,	*ἔσευα*,
καίω,	*ἔκηα*,	*χέω*,	*ἔχεα*.

The Perfect

is formed from the First Future, by prefixing the Continued Augment, and changing, in the

1st Conjugation, *ψω* into *φα*, as *τύψω*, *τέτυφα*;
in the 2d, *ξω* into *χα*, as *λέξω*, *λέλεχα*;
in the 3d, *σω* into *κα*, as *τίσω*, *τέτικα*;
in the 4th, *ῶ* into *κα*, as *ψαλῶ*, *ἔψαλκα*.[2]

Dissyllables in *λω*, *νω*, *ρω* change the *ε* of the First Future into *α*, as *στελῶ*, *ἔσταλκα*.

---

[1] If the penult. of the Pres. has *αι*, that of the 1st Aor. in the common Dialect has *α*, in the Attic, *η*; as *σημαίνω*, *σημανῶ*, *ἐσήμανα*, Attic *ἐσήμηνα*.

[2] Verbs in *μω* are formed from *μεω*, as *νέμω*, *νενέμηκα*, from *νεμέω*, *νεμήσω*.

Dissyllables in *εινω*, *ινω*, and *υνω* drop the *ν*, as *κτενῶ*, *ἔκτακα*.

The Pluperfect

is formed from the Perfect, by prefixing *ε* to the Continued Augment, if there is a Reduplication, and changing *α* into *ειν*, as *τέτυφα*, *ἐτετύφειν*.[1]

The Second Aorist

is formed from the Present, by prefixing the Augment, changing *ω* into *ον*, and shortening the Penultima,[2] as *τύπτω*, *ἔτυπον*.

The Penultima is shortened:

1. In Vowels, by the change of

η	into *ᾰ*, as	*λήβω*,	*ἔλαβον*;[3]
ω		*τρώγω*,	*ἔτραγον*;
αι		*φαίνω*,	*ἔφανον*;
αυ		*παύω*,	*ἔπαον*;
ει	into *ῐ*, as	*λείπω*,	*ἔλιπον*;
ευ	into *ῠ*, as	*φεύγω*,	*ἔφυγον*.

---

[1] The Pluperf. often drops the initial *ε* in all voices, especially in the later writers.

[2] In Dissyllables, which take the Temporal Augment, the Penultima necessarily remains long, as *ἄγω*, *ἦγον*. So also where the penultima is long by position, as *θάλπω*, *ἔθαλπον*; *μάρπτω*, *ἔμαρπτον*. But in many of these a transposition takes place to preserve the analogy: thus *πέρθω* makes in poetry *ἔπραθον*, *δέρκω* *ἔδρακον*, &c. A resolution and a reduplication produce the same effect: thus *ἥδω* is made *ἔαδον*; *ἦγον*, *ἤγαγον*, &c.

[3] *Πλήσσω*, to strike the *body*, makes *ἔπληγον*; to strike the *mind*, *ἔπλαγον*.

In Dissyllables of the Fourth Conjugation ε and ει are changed into α, as δέρω, ἔδαρον; σπείρω, ἔσπαρον.[1] In Polysyllables ει is changed into ε, as ἀγείρω, ἤγερον.

2. In Consonants, by the omission of τ, and of the last of two liquids, as τύπτω, ἔτυπον; ψάλλω, ἔψαλον.[2]

Some Mutes are changed into others of the same order; thus,

π into β, as	βλάπτω,	ἔβλαβον;
	καλύπτω,	ἐκάλυβον;
	κρύπτω,	ἔκρυβον;[3]
π into φ, as	ἅπτω,	ἧφον;
	βάπτω,	ἔβαφον;
	θάπτω,	ἔταφον;
	ῥάπτω,	ἔῤῥαφον;
	σκάπτω,	ἔσκαφον;
	ῥίπτω,	ἔῤῥιφον;
	δρύπτω,	ἔδρυφον.
χ into γ, as	σμύχω,	ἔσμυγον;
	ψύχω.	ἔψυγον.

Dissyllables in ζω and σσω of the Second Conjugation form the Second Aorist in *γον*; of the Third in *δον*; as *πράσσω, πράξω, ἔπραγον; φράζω, φράσω, ἔφραδον.*

---

[1] This takes place in some words beginning with a Mute and a Liquid, as πλέκω, ἔπλακον; κλέπτω, ἔκλαπον; but βλέπω and φλέγω are regular. Τέμνω makes ἔταμον and ἔτεμον.

[2] The τ, and the second liquid must be here considered as supplementary letters. With the exception of the Present and Imperfect, these Verbs are conjugated with the first Consonant alone.

[3] Formed from βλάβω, καλύβω, κρύβω.

Verbs in *αω* and *εω* change *αω* and *εω* into *ον*, as *μυκάω, ἔμυκον; εὑρέω, εὗρον.*

The following have no Second Aorist: Polysyllables in *ζω* and *σσω*; Verbs in *αω* and *εω* after a Vowel; Verbs in *οω*; Polysyllables in *αυω, ευω, ουω,*[1] *υω, υιω,* and many others.

The Second Future

is formed from the Second Aorist, by dropping the Augment, and changing *ον* into *ῶ* circumflexed, as *ἔτυπον, τυπῶ.*[2]

PASSIVE VOICE.

The Moods and Tenses.

	Indic.	Imper.	Opt.	Subj.	Infin.	Part.
Present	τύπτομαι	τύπτ-ου	-οίμην	-ωμαι	-εσθαι	-όμενος
Imperf.	ἐτυπτόμην					
Perfect	τέτυμμαι	τέτυ-ψο	-μμένος	-μμένος	-φθαι	-μμένος
Pluperf.	ἐτετύμμην		εἴην	ὦ		
P. p. Fut.	τετύψ-ομαι		-οίμην		-εσθαι	-όμενος
1st Aor.	ἐτύφθην	τύφθ-ητι	-είην	-ῶ	-ῆναι	-εὶς
1st Fut.	τυφθήσ-ομαι		-οίμην		-εσθαι	-όμενος
2d Aor.	ἐτύπην	τύπ-ηθι	-είην	-ῶ	-ῆναι	-εὶς
2d Fut.	τυπήσ-ομαι		-οίμην		-εσθαι	-όμενος

---

[1] Ἤκοον from ἀκούω is poetical.

[2] It is originally the same as the 1st Fut. Τύπτω made τυπέσω or τύπσω, i. e. τύψω. The former in the Ionic dialect became τυπέω,

Numbers and Persons.

INDICATIVE MOOD.

Present, *I am struck.*

S.	τύπτομαι,	τύπτῃ,[1]	τύπτεται,
D.	τυπτόμεθον,	τύπτεσθον,	τύπτεσθον,
P.	τυπτόμεθα,	τύπτεσθε,	τύπτονται.

Imperfect, *I was in the situation, or custom, of being struck.*

S.	ἐτυπτόμην,	ἐτύπτου,	ἐτύπτετο,
D.	ἐτυπτόμεθον,	ἐτύπτεσθον,	ἐτυπτέσθην,
P.	ἐτυπτόμεθα,	ἐτύπτεσθε,	ἐτύπτοντο.

---

and in the Attic τυπῶ. Thus from λέγω, λεγέσω for λέγσω, i. e. λέξω, became λεγέω and λεγῶ. The fourth Conj. has only one form: from ψαλέσω, ψαλέω was made ψαλῶ. Hence in reality a 2d Fut. does not exist.

[1] The formation of this person was originally in εσαι, thus τύπτομαι, εσαι, εται. The Ionians, who delight in a concourse of vowels, dropped the σ, and made it τύπτεαι. The Attics, on the contrary, who love contractions, shortened it into τύπτει, which the common language of Greece changed into τύπτῃ. The Attic contraction had the advantage of distinguishing the Indicative from the Subjunctive Mood; it was universally adopted in βούλει, οἴει, ὄψει.

The same observation applies to other Tenses; thus in the Imperfect ἐτύπτεσο became ἐτύπτεο, and was afterwards contracted into ἐτύπτου. So τύπτοισο became τύπτοιο; ἐτύψασο, ἐτύψαο and ἐτύψω.

Some verbs retain the original form, thus φάγομαι makes φάγεσαι. Thus also is formed the Passive of Verbs in μι, ἵστα-μαι, ἵστα-σαι; τίθε-μαι, τίθε-σαι, &c.

Perfect, *I have been struck.*

S.	τέτυμμαι,	τέτυψαι,	τέτυπται,
D.	τετύμμεθον,	τέτυφθον,	τέτυφθον,
P.	τετύμμεθα,	τέτοφθε,	τετυμμένοι εἰσί.[1]

Pluperfect, *I had been struck.*

S.	ἐτετύμμην,	ἐτέτυψο,	ἐτέτυπτο,
D.	ἐτετύμμεθον,	ἐτέτυφθον,	ἐτετύφθην,
P.	ἐτετύμμεθα,	ἐτέτυφθε,	τετυμμένοι ἦσαν.

Paulo-post-Future, *I am on the point of being struck.*

S.	τετύψομαι,	τετύψῃ,	τετύψεται,
D.	τετυψόμεθον,	τετύψεσθον,	τετύψεσθον,
P.	τετυψόμεθα,	τετύψεαθε,	τετύψονται.

First Aorist, *I was struck.*

S.	ἐτύφθην,	ἐτύφθης,	ἐτύφθη,
D.		ἐτύφθητον,	ἐτυφθήτην,
P.	ἐτύφθημεν,	ἐτύφθητε,	ἐτύφθησαν.

First Future, *I shall be struck.*

S.	τυφθήσομαι,	τυφθήσῃ,	τυφθήσεται,
D.	τυφθησόμεθον,	τυφθήσεσθον,	τυφθήσεσθον,
P.	τυφθησόμεθα,	τυφθήσεσθε,	τυφθήσονται.

---

[1] The third person plural is formed from the third person singular by inserting ν before ται, as κέκριται, κέκρινται. But when a consonant comes before ται, the insertion of ν would produce an inharmonious sound. Hence a periphrasis is formed by the addition of the verb εἰμὶ to the Perfect Participle; thus τετυμμένοι εἰσὶ for τέτυπνται.

Second Aorist, *I was struck.*

S.	ἐτύπην,	ἐτύπης,	ἐτύπη,
D.		ἐτύπητον,	ἐτυπήτην,
P.	ἐτύπημεν,	ἐτύπητε,	ἐτύπησαν.

Second Future, *I shall be struck.*

S.	τυπήσομαι,	τυπήσῃ,	τυπήσεται,
D.	τυπησόμεθον,	τυπήσεσθον,	τυπήσεσθον,
P.	τυπησόμεθα,	τυπήσεσθε,	τυπήσονται.

IMPERATIVE MOOD.

Present, *be struck.*

S.	τύπτου,	τυπτέσθω,
D.	τύπτεσθον,	τυπτέσθων,
P.	τύπτεσθε,	τυπτέσθωσαν.

Perfect, *have been struck.*

S.	τέτυψο,	τετύφθω,
D.	τέτυφθον,	τετύφθων,
P.	τέτυφθε,	τετύφθωσαν.

First Aorist, *be struck.*

S.	τύφθητι,[1]	τυφθήτω,
D.	τύφθητον,	τυφθήτων,
P.	τύφθητε,	τυφθήτωσαν.

---

[1] For τύφθηθι, two successive syllables of which would begin with an aspirate.

Second Aorist, *be struck.*

S.		τύπηθι,	τυπήτω,
D.		τύπητον,	τυπήτων,
P.		τύπητε,	τυπήτωσαν.

OPTATIVE MOOD.

Present, *I may be struck.*

S.	τυπτοίμην,	τύπτοιο,	τύπτοιτο,
D.	τυπτοίμεθον,	τύπτοισθον,	τυπτοίσθην,
P.	τυπτοίμεθα,	τύπτοισθε,	τύπτοιντο.

Perfect, *I may have been struck.*

S.	τετυμμένος εἴην,	εἴης,	εἴη,
D.	τετυμμένω	εἴητον,	εἰήτην,
P.	τετυμμένοι εἴημεν,	εἴητε,	εἴησαν.[1]

Paulo-post-Future, *I may be on the point of being struck.*

S.	τετυψοίμην,	τετύψοιο,	τετύψοιτο,
D.	τετυψοίμεθον,	τετύψοισθον,	τετυψοίσθην,
P.	τετυψοίμεθα,	τετύψοισθε,	τετύψοιντο.

First Aorist, *I may have been struck.*

S.	τυφθείην,	τυφθείης,	τυφθείη,
D.		τυφθείητον,	τυφθειήτην,
P.	τυφθείημεν,	τυφθείητε,	τυφθείησαν.[1]

First Future, *I may be struck hereafter.*

S.	τυφθησοίμην,	τυφθήσοιο,	τυφθήσοιτο,
D.	τυφθησοίμεθον,	τυφθήσοισθον,	τυφθησοίσθην,
P.	τυφθησοίμεθα,	τυφθήσοισθε,	τυφθήσοιντο.

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[1] The more common form is the Attic contraction εἶτον, εἴτην; εἶμεν, εἶτε, εἶεν.

Second Aorist, *I may have been struck.*

S.	τυπείην,	τυπείης,	τυπείη,
D.		τυπείητον,	τυπειήτην,
P.	τυπείημεν,	τυπείητε,	τυπείησαν.

Second Future, *I may be struck hereafter.*

S.	τυπησοίμην,	τυπήσοιο,	τυπήσοιτο,
D.	τυπησοίμεθον,	τυπήσοισθον,	τυπησοίσθην,
P.	τυπησοίμεθα,	τυπήσοισθε,	τυπήσοιντο.

SUBJUNCTIVE MOOD.

Present, *I should be struck.*

S.	τύπτωμαι,	τύπτῃ,	τύπτηται,
D.	τυπτώμεθον,	τύπτησθον,	τύπτησθον,
P.	τυπτώμεθα,	τύπτησθε,	τύπτωνται.

Perfect, *I might have been struck.*

S.	τετυμμένος ὦ,	ᾖς,	ᾖ,
D.	τετυμμένω	ἦτον,	ἦτον,
P.	τετυμμένοι ὦμεν,	ἦτε,	ὦσι.

First Aorist, *I should have been struck.*

S.	τυφθῶ,	τυφθῇς,	τυφθῇ,
D.		τυφθῆτον,	τυφθῆτον,
P.	τυφθῶμεν,	τυφθῆτε,	τυφθῶσι.

Second Aorist, *I should have been struck.*

S.	τυπῶ,	τυπῇς,	τυπῇ,
D.		τυπῆτον,	τυπῆτον,
P.	τυπῶμεν,	τυπῆτε,	τυπῶσι.

INFINITIVE MOOD.

Present, τύπτεσθαι, *to be struck.*
Perfect, τέτυφθαι, *to have been struck.*
P. p. Future, τετύψεσθαι, *to be on the point of being struck.*
First Aorist, τυφθῆναι, *to have been struck.*
First Future, τυφθήσεσθαι, *to be going to be struck.*
Second Aorist, τυπῆναι, *to have been struck.*
Second Future, τυπήσεσθαι, *to be going to be struck.*

PARTICIPLES.

Present, *being struck.*

N.	τυπτόμενος,	τυπτομένη,	τυπτόμενον,
G.	τυπτομένου,	τυπτομένης,	τυπτομένου, &c.

Perfect, *having been struck.*

N.	τετυμμένος,	τετυμμένη,	τετυμμένον,
G.	τετυμμένου,	τετυμμένης,	τετυμμένου.

Paulo-post-Future, *being on the point of being struck.*

N.	τετυψόμενος,	τετυψομένη,	τετυψόμενον,
G.	τετυψομένου,	τετυψομένης,	τετυψομένου.

First Aorist, *having been struck.*

N.	τυφθεὶς,	τυφθεῖσα,	τυφθὲν,
G.	τυφθέντος,	τυφθείσης,	τυφθέντος.

First Future, *going to be struck.*

N.	τυφθησόμενος,	τυφθησομένη,	τυφθησόμενον,
G.	τυφθησομένου,	τυφθησομένης,	τυφθησομένου.

Second Aorist, *having been struck.*

N.	τυπεὶς,	τυπεῖσα,	τυπὲν,
G.	τυπέντος,	τυπείσης,	τυπέντος.

Second Future, *going to be struck.*

N.	τυπησόμενος,	τυπησομένη,	τυπησόμενον,
G.	τυπησομένου,	τυπησομένης,	τυπησομένου.

FORMATION OF THE TENSES.

The Present

is formed from the Present Active, by changing ω into ομαι, as τύπτ-ω, τύπτ-ομαι.

The Imperfect

is formed from the Imperfect Active, by changing ν into μην, as ἔτυπτο-ν, ἐτυπτό-μην.

The Perfect

is formed from the Perfect Active, by changing, in the 1st Conj. φα into μμαι, as τέτυ-φα, τέτυ-μμαι;[1]
in the 2d, χα into γμαι, as λέλε-χα, λέλε-γμαι;
in the 3d, κα into σμαι, as πέφρα-κα, πέφρα-σμαι;
in the 4th, κα into μαι, as ἔψαλ-κα, ἔψαλ-μαι.

Verbs of the Third Conjugation in ω pure, if the penultima of the Perfect is long, change κα into μαι, as πεφίλη-κα, πεφίλη-μαι.[2]

---

[1] Perfects in φα impure change it into μαι, as τέτερ-φα, τέτερ-μαι.

[2] Except the following, which retain σ, ἀκούω, θραύω, κελεύω, κλείω, κρούω, παίω, πταίω, σείω.

Some, whose penultima is short, change κα into μαι, ἀρόω, ἐλάω, δέω, δύω, θύω, ἱδρύω, λύω, ὀνάω, πτάω, τίω.

Some Verbs shorten the long syllable of the Perfect Active, as δέδωκα, δέδομαι.[1]

Dissyllables, whose first syllable has τρε, change ε into α, as τρέπω, τέτρεφα, τέτραμμαι; but they resume it in the First Aorist ἐτρέφθην.[2]

The Perfect of most Verbs in αιω, αινω, αυω, ειω, ευω, οώ, ουω, υω, originally ended in μαι; but for euphony it was afterwards changed into σμαι. Hence we find κέλευμαι, and κέλευσμαι, γνωτὸς and γνωστὸς, &c.

[1] On the same principle ευ is changed into υ; thus κέχευκα, κέχυσμαι and κέχυμαι; πέφευχα, πέφυγμαι; σέσευκα, σέσυμαι; τέτευχα, τέτυγμαι.

[2] SYNOPSIS of the formation of the *Perf. Pass.* in all its Persons.

I.	S.	τέτυμμαι,	τέτυψαι,	τέτυπται,
		(for τέτυφμαι,	τέτυφσαι,	τέτυφται)
	D.	τετύμμεθον,	τέτυφθον,	τέτυφθον,
	P.	τετύμμεθα,	τέτυφθε,	τετυμμένοι εἰσί.
II.	S.	λέλεγμαι,	λέλεξαι,	λέλεκται,
		(for λέλεχμαι,	λέλεχσαι,	λέλεχται)
	D.	λελέγμεθον,	λέλεχθον,	λέλεχθον,
	P.	λελέγμεθα,	λέλεχθε,	λελεγμένοι εἰσί.
III.	S.	πέπεισμαι,	πέπεισαι,	πέπεισται,
			(for πέπεισσαι)	
	D.	πεπείσμεθον,	πέπεισθον,	πέπεισθον,
	P.	πεπείσμεθα,	πέπεισθε,	πεπεισμένοι εἰσί.
IV.	S.	πέφαμμαι,	πέφανσαι,	πέφανται,
		(for πέφανμαι)		
	D.	πεφάμμεθον,	πέφανθον,	πέφανθον,
	P.	πεφάμμεθα,	πέφανθε,	πεφαμμένοι εἰσί.

The 2d Person Imperative is formed by changing αι of the 2d Person Indic. into ο, as τέτυψ-αι, τέτυψ-ο; the 3d Pers. is formed by changing ε of the 2d Pers. Pl. Indic. into ω, as τέτυφθ-ε, τετύφθ-ω.

The Pluperfect

is formed from the Perfect, by changing μαι into μην, and prefixing ε to the Continued Augment, if there is a Reduplication, as τέτυμμαι, ἐτετύμμην.

The Paulo-post-Future

is formed from the Second Person Singular of the Perfect, by changing αι into ομαι, as τέτυψ-αι, τετύψ-ομαι.[1]

The First Aorist

is formed from the Third Person Singular of the Perfect, by dropping the Reduplication, changing ται into θην, and the preceding Soft into an Aspirate Mute, as τέτυπται, ἐτύφθην.

Three Verbs assume σ, ἔῤῥωται, ἐῤῥώσθην; μέμνηται, ἐμνήσθην; πέπληται, ἐπλήσθην. But σέσωσται drops it, making ἐσώθην.

In some Verbs the penultima is shortened: thus εὕρηται makes εὑρέθην; ἐπῄνηται, ἐπῃνέθην; τέθειται, ἐτέθην.[2]

The Infinitive is formed by changing ε of the 2d Person Plural Indicative into αι, as τέτυφθ-ε, τέτυφθ-αι.

When the Perfect Indicative ends in μαι pure, the periphrasis of the Participle with εἰμὶ does not take place in the Optative and Subjunctive; but μαι in the Optative is changed into μην; and in the Subjunctive μαι with the preceding vowel into ωμαι, as Indic. τετίμημαι, Opt. τετιμήμην, Subj. τετιμῶμαι.

[1] By some this tense is formed from the First Future Middle, by prefixing the Continued Augment, as τύψομαι, τετύψομαι. Indeed the Middle Future is generally used in a Passive sense.

[2] In the Third Person Plural a syncope often takes place; thus ἤγερθεν for ἠγέρθησαν, ἐκόσμηθεν for ἐκοσμήθησαν.

The First Future

is formed from the First Aorist, by dropping the Augment, and changing ν into σομαι, as ἐτύφθην, τυφθήσομαι.

The Second Aorist

is formed from the Second Aorist Active, by changing ον into ην, as ἔτυπον, ἐτύπην.[1]

The Second Future

is formed from the Second Aorist, by dropping the Augment, and changing ν into σομαι, as ἐτύπην, τυπήσομαι.

Middle Voice.

The Moods and Tenses.

	Indic.	Imper.	Opt.	Subj.	Infin.	Part.
Present	τύπτ-ομαι	-ου	-οίμην	-ωμαι	-εσθαι	όμενος
Imperf.	ἐτυπτόμην					
Perfect	τέτυπ-α	-ε	-οιμι	-ω	-έναι	-ὼς
Pluperf.	ἐτετύπειν					
1st Aor.	ἐτυψάμην	τύψ-αι	-αίμην	-ωμαι	-ασθαι	-άμενος
1st Fut.	τύψ-ομαι		-δίμην		-εσθαι	-όμενος
2d Aor.	ἐτυπόμην	τυπ-οῦ	-οίμην	-ωμαι	-έσθαι	-όμενος
2d Fut.	τυπ-οῦμαι		-οίμην		-εῖσθαι	-ούμενος

---

[1] The Tragic Poets preferred the forms of the 1st Aorist; the writers of the new Comedy were more attached to the smoother forms of the 2d Aorist.

Numbers and Persons.[1]

INDICATIVE MOOD.

First Aorist, *I struck myself.*

S.	ἐτυψάμην,	ἐτύψω,	ἐτύψατο,
D.	ἐτυψάμεθον,	ἐτύψασθον,	ἐτυψάσθην,
P.	ἐτυψάμεθα,	ἐτύψασθε,	ἐτύψαντο.

Second Future, *I shall strike myself.*

S.	τυποῦμαι,	τυπῇ,	τυπεῖται,
D.	τυπούμεθον,	τυπεῖσθον,	τυπεῖσθον,
P.	τυπούμεθα,	τυπεῖσθε,	τυποῦνται.

IMPERATIVE MOOD.

First Aorist, *strike thyself.*

S.		τύψαι,	τυψάσθω,
D.		τύψασθον,	τυψάσθων,
P.		τύψασθε,	τυψάσθωσαν.

OPTATIVE MOOD.

First Aorist, *I may have struck myself.*

S.	τυψαίμην,	τύψαιο,	τύψαιτο,
D.	τυψαίμεθον,	τύψαισθον,	τυψαίσθην,
P.	τυψαίμεθα,	τύψαισθε,	τύψαιντο.

---

[1] The Perfect and Pluperfect have an Active, the other Tenses a Passive termination.

The only Tenses differing from the Active and Passive Forms of verbs in ω are the 1st Aorist Indicative, Imperative, and Optative, and the 2d Future Indicative.

FORMATION OF THE TENSES.

The Present and Imperfect

are the same as those of the Passive.

The Perfect

is formed from the Second Aorist Active, by prefixing the Reduplication, and changing ον into α, as ἔτυπὸν, τέτυπα.[1]

In Dissyllables, if the Second Aorist has α in the penultima, from a Present in ε or ει, the Perfect Middle changes it into ο, as πλέκω, ἔπλακον, πέπλοκα; σπείρω, ἔσπαρον, ἔσπορα. But from the Present in η or αι, into η, as λήθω, ἔλαθον, λέληθα; φαίνω, ἔφανον, πέφηνα.[2]

If the Second Aorist has ε in the penultima, the Perfect Middle changes it into ο, as ἔλεγον, λέλογα.

If the Second Aorist has ι in the penultima, from a Present in ει, the Perfect Middle changes it into οι, as εἴδω, ἴδον, οἶδα.[3]

---

[1] Hence those Verbs, which want the 2d Aor. Active, have no Perfect Middle.

[2] Θάλλω, ἔθαλον makes τέθηλα; and κλάζω, ἔκλαγον makes κέκληγα.

[3] Some retain also the diphthong of the Present: thus κεύθω makes κέκευθα and κέκυθα; φεύγω, πέφευγα and πέφυγα.

Δείδω makes δέδοικα, to avoid the too frequent repetition of δ in the regular δέδοιδα; λαγχάνω makes λέλογχα, ῥήσσω ἔῤῥωγα.

The Perfect Active and Middle of the same Verb are seldom both in use.

The Pluperfect

is formed from the Perfect, by prefixing *ε*, and changing *α* into *ειν*, as *τέτυπα, ἐτετύπειν.*[1]

The First Aorist

is formed from the First Aorist Active, by adding *μην*, as *ἔτυψα, ἐτυψά-μην.*

The First Future

is formed from the First Future Active, by changing *ω* into *ομαι*, as *τύψ-ω, τύψ-ομαι.*[2]

The Second Aorist

is formed from the Second Aorist Active, by changing *ν* into *μην*, as *ἔτυπο-ν, ἐτυπό-μην.*

The Second Future

is formed from the Second Future Active, by changing *ῶ* into *οῦμαι*,[3] as *τυπ-ῶ, τυπ-οῦμαι.*[4]

---

[1] When the Perfect Middle has the signification of the Present, the Pluperfect has that of the Imperfect.

[2] In the 4th Conjugation it is circumflexed as in the Active: thus ψαλῶ, ψαλ-οῦμαι: i. e. ψαλέσομαι, Ion. ψαλέομαι, Att. ψαλοῦμαι. See p. 57.

[3] The following are formed in ομαι, ἔδομαι, φάγομαι, πίομαι; likewise βέομαι and νέομαι.

[4] To the class of Middle Verbs may be referred those called by some grammarians DEPONENTS. They have the Middle form, except in the Perfect, Pluperfect, and Paulo-post-Future, of which the form is Passive. Some of these Verbs have, besides a Middle, a Passive 1st Aorist and 1st Future, the signification of which is Passive. In the other tenses, a Middle sense may generally be traced. Perhaps it would be more analogical to consider them as Defective Verbs, whose Active is obsolete, and which want some of the

CONTRACTED VERBS.

Verbs in αω, εω, and οω are contracted in the Present and Imperfect Tenses.

Verbs in αω contract αω, αο, and αου into ω, as τιμάω, τιμῶ; τιμάομεν, τιμῶμεν; τιμάουσι, τιμῶσι:—else into α, as τίμαε, τίμα:—ι is subscribed, as τιμάοιμι, τιμῷμι; τιμάεις, τιμᾷς; &c.

Verbs in εω contract εε into ει, and εο into ου, as φίλεε, φίλει; φιλέομεν, φιλοῦμεν:—else they drop ε, as φιλέω, φιλῶ; φιλέεις, φιλεῖς.[1]

Verbs in οω contract ο with a long vowel, into ω, as δηλόω, δηλῶ:—with a short vowel or ου, into ου, as δηλόετε, δηλοῦτε; δηλόουσι, δηλοῦσι:—else into οι, as δηλόῃς, δηλοῖς. In the Inf. οειν is contracted into ουν.

Passive and Middle Tenses. The following is a synopsis of their form:

	Indic.	Imper.	Opt.	Subj.	Infin.	Part.
Present	δέχομαι	δέχ-ου	-οίμην	-ωμαι	-εσθαι	-όμενος
Imperf.	ἐδεχόμην					
Perfect	δέδεγμαι	δέδε-ξο	-γμένος εἴην	-γμένος ὦ	-χθαι	-γμένος
Pluperf.	ἐδεδέγμην					
P. p. Fut.	δεδέξ-ομαι		-οίμην		-εσθαι	-όμενος
1st Aor. M.	ἐδεξάμην	δέξ-αι	-αίμην	-ωμαι	-ασθαι	-άμενος
1st Fut. M.	δέξ-ομαι		-οίμην		-εσθαι	-όμενος
1st Aor. P.	ἐδέχθην	δέχθ-ητι	-είην	-ῶ	-ῆναι	-είς
1st Fut. P.	δεχθήσ-ομαι		-οίμην		-εσθαι	-όμενος

A few of these Verbs have a 2d Aorist Middle, as πυνθάνομαι, ἐπυθόμην.

[1] Dissyllables in εω are contracted in the Imperative and Infinitive only. Thus we say πλέω, πλέομεν, and not πλῶ, πλῶμεν.

ACTIVE VOICE.

INDICATIVE.

Present.

	Sing.			Dual.				Plur.				
τιμ-άω, ῶ	άεις, ᾶς	άει, ᾶ	άε, ᾶ	τον	άε, ᾶ	τον	άο, ῶ	μεν	άε, ᾶ	τε	άου, ῶ	σι
φιλ-έω, ῶ	έεις, εῖς	έει, εῖ	έε, εῖ		έε, εῖ		έο, οῦ		έε, εῖ		έου, οῦ	
δηλ-όω, ῶ	όεις, οῖς	όει, οῖ	όε, οῦ		όε, οῦ		όο, οῦ		όε, οῦ		όου, οῦ	

Imperfect.

ἐτίμ-αον, ων	αες, ας	αε, α	άε, ᾶ	τον	αέ, ά	τον	άο, ῶ	μεν	άε, ᾶ	τε	αον, ων
ἐφίλ-εον, ουν	εες, εις	εε, ει	έε, εῖ		εέ, εί		έο, οῦ		έε, εῖ		εον, ουν
ἐδήλ-οον, ουν	οες, ους	οε, ου	όε, οῦ		οέ, ού		όο, οῦ		όε, οῦ		οον, ουν

IMPERATIVE.

τίμ-αε, ᾶ	αέ, ά	τω	άε, ᾶ	τον	αέ, ά	των	άε, ᾶ	τε	αέ, ά	τωσαν
φίλ-εε, εῖ	εέ, εί		έε, εῖ		εέ, εί		έε, εῖ		εέ, εί	
δήλ-οε, οῦ	οέ, ού		όε, οῦ		οέ, ού		όε, οῦ		οέ, ού	

OPTATIVE.

Sing.				Dual.				Plur.					
τιμ-άοι, ῷ	μι	άοις, ῷς	άοι, ῷ	άοι, ῷ	τον	αοί, ῴ	την	άοι, ῷ	μεν	άοι, ῷ	τε	άοι, ῷ	[illegible]
φιλ-έοι, οῖ		έοις, οῖς	έοι, οῖ	έοι, οῖ		εοί, οί		έοι, οῖ		έοι, οῖ		έοι, οῖ	
δηλ-όοι, οῖ		όοις, οῖς	όοι, οῖ	όοι, οῖ		οοί, οί		όοι, οῖ		όοι, οῖ		όοι, οῖ	

SUBJUNCTIVE.

τιμ-άω, ῶ	άῃς, ᾷς	άῃ, ᾷ	άη, ᾶ	τον	άη, ᾶ	τον	άω, ῶ	μεν	άη, ᾶ	τε	άω, ῶ
φιλ-έω, ῶ	έῃς, ῇς	έῃ, ῇ	έη, ῆ		έη, ῆ		έω, ῶ		έη, ῆ		έω, ῶ
δηλ-όω, ῶ	όῃς, οῖς	όῃ, οῖ	όη, ῶ		όη, ῶ		όω, ῶ		όη, ῶ		όω, ῶ

The final ending of the subjunctive plural, after its brace, is [illegible].

INFINITIVE.

τιμ-άειν, ᾶν. φιλ-έειν, εῖν. δηλ-όειν, οῦν.

PARTICIPLE.

Nominative.			Genitive.		
τιμ-άων, ῶν	άουσα, ῶσα	άον, ῶν	άοντος, ῶντος	αούσης, ώσης	άοντος, ῶντος
φιλ-έων, ῶν	έουσα, οῦσα	έον, οῦν	έοντος, οῦντος	εούσης, ούσης	έοντος, οῦντος
δηλ-όων, ῶν	όουσα, οῦσα	όον, οῦν	όοντος, οῦντος	οούσης, ούσης	όοντος, οῦντος

PASSIVE AND MIDDLE VOICES.

INDICATIVE.

Present.

Sing.					Dual.						Plur.					
τιμ-άο, ῶ	μαι	άη, ᾷ	άε, ᾶ	ται	αό, ώ	μεθον	άε, ᾶ	σθον	άε, ᾶ	σθον	αό, ώ	μεθα	άε, ᾶ	σθε	άο, ῶ	νται
φιλ-έο, οῦ		έη, ῇ	έε, εῖ		εό, οῦ		έε, εῖ		έε, εῖ		εό, ού		έε, εῖ		έο, οῦ	
δηλ-όο, οῦ		όη, οῖ	όε, οῦ		οό, οῦ		όε, οῦ		όε, οῦ		οό, ού		όε, οῦ		όο, οῦ	

Imperfect.

ἐτιμ-αό, ώ	μην	άου, ῶ	άε, ᾶ	το	αό, ώ	μεθον	άε, ᾶ	σθον	αέ, ά	σθην	αό, ώ	μεθα	άε, ᾶ	σθε	άο, ῶ	ντο
ἐφιλ-εό, ού		έου, οῦ	έε, εῖ		εό, ώ		έε, εῖ		εέ, εί		εό, ού		έε, εῖ		έο, οῦ	
ἐδηλ-οό, ού		όου, οῦ	όε, οῦ		οό, ώ		όε, οῦ		οέ, ού		οό, ού		όε, οῦ		όο, οῦ	

IMPERATIVE.

τιμ-άου, ῶ	αέ, ά	σθω	άε, ᾶ	σθον	αέ, ά	σθων	άε, ᾶ	σθε	αέ, ά	σθωσαν
φιλ-έου, οῦ	εέ, εί		έε, εῖ		εέ, εί		έε, εῖ		εέ, εί	
δηλ όου, οῦ	οέ, ού		όε, οῦ		οέ, ού		όε, οῦ		οέ, ού	

OPTATIVE.

Sing.			Dual.			Plur.		
μην	ο	το	μεθον	σθον	σθην	μεθα	σθε	ντο
τιμ-αοί, ῴ	άοι, ῷ	άοι, ῷ	αοί, ῴ	αοί, ῴ	αοί, ῴ	αοί, ῴ	άοι, ῷ	άοι, ῷ
φιλ-εοί, οί	έοι, οῖ	έοι, οῖ	εοί, οί	εοί, οί	εοί, οί	εοί, οί	έοι, οῖ	έοι, οῖ
δηλ-οοί, οί	όοι, οῖ	όοι, οῖ	οοί, αί	οοί, οί	οοί, οί	οοί, οί	όοι, οῖ	όοι, οῖ

SUBJUNCTIVE.

μαι		ται	μεθον	σθον	σθον	μεθα	σθε	νται
τιμ-άω, ῶ	άῃ, ᾷ	άη, ᾶ	αώ, ώ	άη, ᾶ	άη, ᾶ	αώ, ώ	άη, ᾶ	άω, ῶ
φιλ-έω, ῶ	έῃ, ῇ	έη, ῆ	εώ, ώ	έη, ῆ	έη, ῆ	εώ, ώ	έη, ῆ	έω, ῶ
δηλ-όω, ῶ	όῃ, οῖ	όη, ῶ	οώ, ώ	όη, ῶ	όη, ῶ	οώ, ώ	άη, ῶ	όω, ῶ

INFINITIVE.

τιμ-άεσθαι, ᾶσθαι. φιλ-έεσθαι, εῖσθαι. δηλ-όεσθαι, οῦσθαι.

PARTICIPLE.

Nominative.		Genitive.	
τιμ-αό, ώ	μεν-ος, η, ον	αο, ω	μέν-ου, ης, ου.
φιλ-εό, ού		εο, ου	
δηλ-οό, ού		οο, ου	

VERBS IN *MI*.

Verbs in μι are formed from Verbs of the Third Conjugation in αω, εω, οω and υω,

1. By prefixing the Reduplication with ῐ;[1]
2. By changing ω into μι;[2]
3. By lengthening the penultima.

Thus from στάω is formed ἵστημι;
from θέω, τίθημι;[3]
from δόω, δίδωμι;
from δεικνύω, δείκνυμι.[4]

Verbs in μι have only three tenses of that form: the Present, Imperfect, and Second Aorist. They take the other Tenses from Verbs in ω; thus δίδωμι makes δώσω, δέδωκα, from δόω.

Verbs in υμι have neither Reduplication,[5] Second Aorist,[6] nor Optative or Subjunctive Moods.[7]

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[1] If the Verb begins with a Vowel, with πτ or στ, ἱ aspirate only is prefixed, as ἕω, ἵημι; πτάω, ἵπτημι, &c. This is called the *Improper* Reduplication.

The Reduplication takes place in the Pres. and Imperf. only.

[2] The form in μι is Old Attic and Ionic; hence σι is added to the 3d Person Singular of the Present.

[3] For θίθημι, see page 49. note 3.

[4] Verbs in μι have no 2d Future, 2d Aorist Passive, or Perfect Middle.

[5] With φάω, φημὶ; δύω, δῦμι, &c. and those, which are formed from trisyllables, as κρεμνάω, κρέμνημι.

[6] Or the 2d Aorist is the same as the Imperfect.

[7] The Poets change many Verbs in ω into μι; as γελάω, γέλημι; ἔχω, ἔχημι; κτάω, κτῆμι; ὀνέω, ὄνημι; ὀράω, ὄρημι; φιλέω, φίλημι; χράω, χρῆμι, &c.

ACTIVE VOICE.

The Moods and Tenses.

	Ind.	Imper.	Opt.	Subj.	Inf.	Part.
Present	ἵστ-ημι	-αθι	-αίην	-ῶ	-άναι	-ὰς
	τίθ-ημι	-ετι	-είην	-ῶ	-έναι	-εὶς
	δίδ-ωμι	-οθι	-οίην	-ῶ	-όναι	-οὺς
	δείκν-υμι	-υθι			-ύναι	-ὺς
Imper.	ἵστην	the rest like the Present.				
	ἐτίθην					
	ἐδίδων					
	ἐδείκνυν					
2d Aor.	ἔστην	στῆθι	σταίην	στῶ	στῆναι	στὰς
	ἔθην	θὲς	θείην	θῶ	θεῖναι	θεὶς
	ἔδων	δὸς	δοίην	δῶ	δοῦναι	δοὺς

The other Tenses are regularly formed from Verbs in ω, thus:

1 Fut.	στήσ-ω	....	-οιμι	....	-ειν	-ων
	θήσ-ω	....	-οιμι	....	-ειν	-ων
	δώσ-ω	....	-οιμι	....	-ειν	-ων
	δείξ-ω	....	-οιμι	....	-ειν	-ων
1 Aor.	ἔστησα[1]	στῆσ-ον	-αιμι	-ω	-αι	-ας
	ἔθηκα	θῆκ-ον	-αιμι	-ω	-αι	-ας
	ἔδωκα	δῶκ-ον	-αιμι	-ω	-αι	-ας
	ἔδειξα	δεῖξ-ον	-αιμι	-ω	-αι	-ας
Perf.	ἕστακ-α	-ε	-οιμι	-ω	-έναι	-ὼς
	τέθεικ-α	-ε	-οιμι	-ω	-έναι	-ὼς
	δέδωκ-α	-ε	-οιμι	-ω	-έναι	-ὼς
	δέδειχ-α	-ε	-οιμι	-ω	-έναι	-ὼς
Plup.	ἑστάκειν					
	ἐτεθείκειν					
	ἐδεδώκειν					
	ἐδεδείχειν[2]					

---

[1] The 1st Aorist of ἵστημι has an Aetive, and the 2d a neuter signification. So in βαίνω.

[2] Some irregularities occur in those tenses of the Verbs in μι,

Numbers and Persons.

Present.

Sing.			Dual.		Plur.		
ἵστ-ημι,	ης,	ησι,	ἄτον,	ατον,	ἄμεν,	ατε,	ᾶσι,
τίθ-ημι,	ης,	ησι,	ετον,	ετον,	εμεν,	ετε,	εῖσι,
δίδ-ωμι,	ως,	ωσι,	οτον,	οτον,	ομεν,	οτε,	οῦσι,
δείκν-υμι,	υς,	υσι,	ὕτον,	υτον,	ὕμεν,	υτε,	ῦσι.[1]

Imperfect.

Sing.			Dual.		Plur.		
ἵστ-ην,	ης,	η,	ἄτον,	άτην,	ἄμεν,	ατε,	ασαν,
ἐτίθ-ην,	ης,	η,	ετον,	έτην,	εμεν,	ετε,	εσαν,
ἐδίδ-ων,	ως,	ω,	οτον,	ότην,	ομεν,	οτε,	οσαν,
ἐδείκν-υν,	υς,	υ,	ὕτον,	ύτην,	ὕμεν,	υτε,	υσαν.[2]

---

which follow the analogy of Verbs in ω. In the latter, the Perfect preserves the penultima of the 1st Future. But Verbs in μι, derived from εω, change η, the penultima of the 1st Future, into ει for the Perfect, as θέω, θήσω, τέθεικα. Those derived from αω keep in the Perfect the penultima of the Present, as στάω, στήσω, ἕστακα.

In this last a syncope often takes place; thus ἕσταα: hence the Participle ἑσταὼς, and by contraction ἑστώς.

[1] The Third Person Plural in the Present is the same as the Dative Plural Participle of the same tense.

[2] Verbs in μι are seldom used in the Imperfect. They generally in this, and sometimes in other Tenses, adopt their original contracted form; thus ἵστ-αον, ων; ἐτίθ-εον, ουν; ἐδίδ-οον, ουν; &c.

Second Aorist.

Sing.			Dual.		Plur.		
ἔστ-ην,	ης,	η,	ητον,	ήτην,	ημεν,	ητε,	ησαν,[1]
ἔθ-ην,	ης,	η,	ετον,	έτην,	εμεν,	ετε,	εσαν,
ἔδ-ων,	ως,	ω,	οτον,	ότην,	ομεν,	οτε,	οσαν.

IMPERATIVE MOOD.

Present.

Sing.		Dual.		Plur.	
ἵστᾰ-θι,[2]	τω,	τον,	των,	τε,	τωσαν.
τίθε-τι,					
δίδο-θι,					
δείκνῠ-θι,					

Second Aorist.

Sing.		Dual.		Plur.	
στῆθι,[3]	στήτω,	στῆτον,	στήτων,	στῆτε,	στήτωσαν,
θὲς,	θέτω,	θέτον,	θέτων,	θέτε,	θέτωσαν,
δὸς,	δότω,	δότον,	δότων,	δότε,	δότωσαν.[4]

---

[1] The Second Aorist retains the long vowel in the penultima of the Dual and Plur. except in τίθημι, δίδωμι and ἵημι.

The 3d Person Plur. is often syncopated; thus ἔβαν for ἔβησαν.

[2] The Poets retain the long vowel, as ἵστηθι, τίθητι. The syllable θι is frequently rejected, as ἵστα or ἵστη, τίθη, &c.

[3] The Second Aorist Imperative ends in θι, except θὲς and δὸς; with ἕς, ἐνίσπες, σχὲς, φρές.

[4] Dissyllables in υμι have a 2d Aor. Imper. as κλῦθι.

OPTATIVE MOOD.

Present.

Sing.			Dual.		Plur.		
ἱσταί-ην,	ης,	η,	ητον,	ήτην,	ημεν,	ητε,	ησαν & εν.[1]
τιθεί-ην,							
διδοί-ην,							

Second Aorist.

Sing.			Dual.		Plur.		
σταί-ην,	ης,	η,	ητον,	ήτην,	ημεν,	ητε,	ησαν & εν.
θεί-ην,							
δοί-ην,							

SUBJUNCTIVE MOOD.

Present.

Sing.			Dual.		Plur.		
ἱστ-ῶ,	ᾷς,	ᾷ,	ᾶτον,	ᾶτον,	ῶμεν,	ᾶτε,	ῶσι,
τιθ-ῶ,	ῇς,	ῇ,	ῆτον,	ῆτον,	ῶμεν,	ῆτε,	ῶσι,
διδ-ῶ,[2]	ῷς,	ῷ,	ῶτον,	ῶτον,	ῶμεν,	ῶτε,	ῶσι.

Second Aorist.

Sing.			Dual.		Plur.		
στῶ,	στῇς,	στῇ,	στῆτον,	στῆτον,	στῶμεν,	στῆτε,	στῶσι,
θῶ,	θῇς,	θῇ,	θῆτον,	θῆτον,	θῶμεν,	θῆτε,	θῶσι,
δῶ,	δῷς,	δῷ,	δῶτον,	δῶτον,	δῶμεν,	δῶτε,	δῶσι.

---

[1] The latter form is the more frequent. See p. 61.

[2] The Ionic Dialect inserts ε, as τιθέω, and the Poets add ι, as τιθείω.

INFINITIVE MOOD.

Present.

ἱστάναι. τιθέναι. διδόναι. δεικνύναι.

Second Aorist.

στῆναι. θεῖναι.[1] δοῦναι.[1]

PARTICIPLES.

Present.			Second Aorist.		
ἱστ-ὰς,	ᾶσα,	άν.	στὰς,	στᾶσα,	στάν.
τιθ-εὶς,	εῖσα,	έν.	θεὶς,	θεῖσα,	θέν.
διδ-οὺς,	οῦσα,	όν.	δοὺς,	δοῦσα,	δόν.
δεικν-ὺς,	ῦσα,	ύν.			

FORMATION OF THE TENSES.

The Imperfect

is formed from the Present by prefixing the Augment, and changing *μι* into *ν*, as *τίθημι, ἐτίθην*.

The Second Aorist

is formed from the Imperfect by dropping the Reduplication; as *ἐτίθην, ἔθην*; or by changing the Improper Reduplication into the Augment, as *ἵστην, ἔστην*.

If the Verb has no Reduplication, the Second Aorist is the same as the Imperfect.

---

[1] The regular form is θῆναι and δῶναι.

PASSIVE VOICE.

The Moods and Tenses.

	Ind.	Imp.	Opt.	Subj.	Inf.	Part.
Present	ἵστ-αμαι	-ασο	-αίμην	-ῶμαι	-ασθαι	-άμενος
	τίθ-εμαι	-εσο	-είμην	-ῶμαι	-εσθαι	-έμενος
	δίδ-ομαι	-οσο	-οίμην	-ῶμαι	-οσθαι	-όμενος
	δείκν-υμαι	-υσο			-υσθαι	-ύμενος
Imp.	ἱστάμην ἐτιθέμην ἐδιδόμην ἐδεικνύμην	the rest like the Present.				

Tenses formed from Verbs in *ω*.

Perfect	ἕστ-αμαι	-ασο	-αίμην	-ῶμαι	-ασθαι	-αμένος
	τέθ-ειμαι	-εισο	-είμη	-ῶμαι	-εῖσθαι	-ειμένος
	δέδ-ομαι	-οσο	-οίμην	-ῶμαι	-οσθαι	-ομένος
	δέδ-ειγμαι				-εῖχθαι	-ειγμένος
Plup.	ἐστάμην					
	ἐτεθείμην					
	ἐδεδόμην					
	ἐδεδείγμην					
P. p. F.	ἑστάσ-ομαι	....	-οίμην	....	-εσθαι	-όμενος
	τεθείσ-ομαι	....	-οίμην	....	-εσθαι	-όμενος
	δεδόσ-ομαι	....	-οίμην	....	-εσθαι	-όμενος
1 Aor.	ἐστάθην	στάθ-ητι	-είην	-ῶ	-ῆναι	-εὶς
	ἐτέθην	τέθ-ητι	-είην	-ῶ	-ῆναι	-εὶς
	ἐδόθην	δόθ-ητι	-είην	-ῶ	-ῆναι	-εὶς
	ἐδείχθην				δειχθ-ῆναι	-εὶς
1 Fut.	σταθήσ-ομαι	....	-οίμην	....	-εσθαι	-όμενος
	τεθήσ-ομαι	....	-οίμην	....	-εσθαι	-όμενος
	δοθήσ-ομαι	....	-οίμην	....	-εσθαι	-όμενος
	δειχθήσ-ομαι	....		....	-εσθαι	-όμενος

Numbers and Persons.

INDICATIVE MOOD.

Present.

	Sing.	Dual.	Plur.
ἵστα- τίθε- δίδο- δείκνυ-	μαι, σαι,[1] ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

Imperfect.

	Sing.	Dual.	Plur.
ἱστά- ἐτιθέ- ἐδιδό- ἐδεικνύ-	μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

IMPERATIVE MOOD.

Present.

	Sing.	Dual.	Plur.
ἵστα- τίθε- δίδο- δείκνυ-	σο, σθω,	σθον, σθων,	σθε, σθωσαν.

---

[1] In this Person in the Passive and Middle Voices the Ionic dialect drops the σ, and the Attic contracts that resolution; thus ἵστασαι, Ion. ἵστααι, Att. ἵστῃ; ἔθεσο, Ion. ἔθεο, Att. ἔθου.

OPTATIVE MOOD.

Present.

	Sing.	Dual.	Plur.
ἱσταί- τιθεί- διδοί-	μην, ο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

SUBJUNCTIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἱστ-ῶμαι, ᾷ, ᾶται,	ώμεθον, ᾶσθον, ᾶσθον,	ώμεθα, ᾶσθε, ῶνται.
τιθ-ῶμαι, ῇ, ῆται,	ώμεθον, ῆσθον, ῆσθον,	ώμεθα, ῆσθε, ῶνται.
διδ-ῶμαι, ῷ, ῶται,	ώμεθον, ῶσθον, ῶσθον,	ώμεθα, ῶσθε, ῶνται.

INFINITIVE.	PARTICIPLE.	
Present.	Present.	
ἵστασθαι.	ἱστάμεν-ος,	η, ον.
τίθεσθαι.	τιθέμεν-ος,	
δίδοσθαι.	διδόμεν-ος,	
δείκνυσθαι.	δεικνύμεν-ος,	

FORMATION OF THE TENSES.

The Present

is formed from the Present Active, by shortening the penultima, and changing μι into μαι, as ἵστημι, ἵστᾰμαι.[1]

The Imperfect

is formed from the Present, by prefixing the Augment, and changing μαι into μην, as τίθεμαι, ἐτιθέμην.

---

[1] The Poets retain the long syllable, as δίζημαι, ὄνημαι, &c.

MIDDLE VOICE.

The Moods and Tenses.

The Present and Imperfect are the same as in the Passive.

The Second Aorist.

Ind.	Imper.	Opt.	Subj.	Inf.	Part.
ἐστάμην	στάσο	σταίμην	στῶμαι	στάσθαι	στάμενος
ἐθέμην	θέσο	θείμην	θῶμαι	θέσθαι	θέμενος
ἐδόμην	δόσο	δοίμην	δῶμαι	δόσθαι	δόμενος

Tenses formed from Verbs in ω.

1 Aor.	ἐστησάμην	στῆσ-αι	αίμην	ωμαι	ασθαι	άμενος
	ἐθηκάμην	θῆκ-αι				
	ἐδωκάμην	δῶκ-αι				
	ἐδειξάμην	δεῖξ-αι				
1 Fut.	στήσ-ομαι	....	οίμην	....	εσθαι	όμενος
	θήσ-ομαι	....				
	δώσ-ομαι	....				
	δείξ-ομαι	....				

Numbers and Persons.

INDICATIVE MOOD.

Second Aorist.

	Sing.	Dual.	Plur.
ἐστά- ἐθέ- ἐδό-	μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

IMPERATIVE MOOD.

Second Aorist.

	Sing.	Dual.	Plur.
στά-[1] θέ- δό-	σο, σθω,	σθον, σθων,	σθε, σθωσαν.

OPTATIVE MOOD.

Second Aorist.

	Sing.	Dual.	Plur.
σταί- θεί- δοί-	μην, ο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

SUBJUNCTIVE MOOD.

Second Aorist.

Sing.			Dual.			Plur.		
στ-ῶμαι,	ᾖ,	ἦται,	ώμεθον,	ἦσθον,	ἦσθον,	ώμεθα,	ἦσθε,	ὤνται.
θ-ῶμαι,	ᾖ,	ἦται,	ώμεθον,	ἦσθον,	ἦσθον,	ώμεθα,	ἦσθε,	ῶνται.
δ-ῶμαι,	ῷ,	ῶται,	ώμεθον,	ῶσθον,	ῶσθον,	ώμεθα,	ῶσθε,	ῶνται.

INFINITIVE MOOD.

Second Aorist.

στάσθαι.
θέσθαι.
δόσθαι.

PARTICIPLE.

Second Aorist.

στά- θέ- δό-	μενος, μένη, μενον.

The Second Aorist Middle

is formed from the Imperfect, by dropping the Reduplication, as ἐτιθέμην, ἐθέμην; ἱστάμην, ἐστάμην.

---

[1] This and the following Mood in the 2d Aorist of ἵστημι are seldom used: they are here introduced to show the analogy.

IRREGULAR OR DEFECTIVE VERBS IN *μι*

may be divided into Three Classes, each containing Three Verbs.

I. From *ἔω* are derived *εἰμὶ*, to be; *εἶμι*, and *ἴημι*, to go.

II. From *ἕω* are derived *ἵημι*, to send; *ἧμαι*, to sit; *εἷμαι*, to clothe oneself.

III. *Κεῖμαι*, to lie down; *ἴσημι*, to know; *φημὶ*, to say.

Class I.

1. *Εἰμὶ*, to be,

has been before conjugated, as it is used in some of its tenses as an *auxiliary* to the Passive Voice of Verbs in *ω*.

2. *Εἶμι*, to go.

INDICATIVE MOOD.

	Sing.	Dual.	Plur.
Present.[1]	εἶμι, εἶς or εἶ, εἶσι,	ἴτον, ἴτον,	ἴμεν, ἴτε, εἶσι or ἴσι.
Imperfect.	εἶν, εἶς, εἶ,	ἴτον, ἴτην,	ἴμεν, ἴτε, ἴσαν.
Pluperfect.	εἴκ-ειν, εις, ει,	ειτον, είτην,	ειμεν, ειτε, εισαν.

---

[1] In the Attic writers *εἶμι* has a Future signification, as *εἶμι καὶ ἀγγελῶ*, Eurip. *ἴμεν καὶ ἐπιχειρήσομεν*, Dem.

Second Aorist.

Sing.	Dual.	Plur.
ἴον, ἴες, ἴε,	ἴετον, ἰέτην,	ἴομεν, ἴετε, ἴον.

IMPERATIVE MOOD.

Present.

ἴθι or εἶ, ἴτω,	ἴτον, ἴτων,	ἴτε, ἴτωσαν.

Second Aorist.

ἴε, ἰέτω,	ἴετον, ἰέτων,	ἴετε, ἰέτωσαν.

OPTATIVE MOOD.

Second Aorist.

ἴοιμι, ἴοις, ἴοι,	ἴοιτον, ἰοίτην,	ἴοιμεν, ἴοιτε, ἴοιεν.

SUBJUNCTIVE MOOD.

Second Aorist.

ἴω, ἴῃς, ἴῃ,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι.

INFINITIVE.	PARTICIPLE.
Present.	Second Aorist.
εἶναι or ἴναι.	ἰὼν, ἰοῦσα, ἰόν.

MIDDLE VOICE.

INDICATIVE MOOD.

Perfect.

εἶα, εἶας, εἶε,	εἴατον, εἴατον,	εἴαμεν, εἴατε, εἴασι.

Pluperfect.

ᾔειν, ᾔεις, ᾔει,	ᾔειτον, ᾐείτην,	ᾔειμεν, ᾔειτε, ᾔεισαν, or ᾖμεν, ᾖτε, ᾖσαν.

First Aorist.	First Future.
εἰσάμην.	εἴσομαι.

3. Ἴημι, to go.

INDICATIVE MOOD.

Present.

ἵημι, ἵης, ἵησι, | ἵετον, ἵετον, | ἵομεν, ἵετε, ἱεῖσι.

Imperfect.

—— | —— | —— ἵεσαν.

OPTATIVE MOOD.

Present.

—— ἱείη. | —— | ——

INFINITIVE.

Present.

ἱέναι.

PARTICIPLE.

Present.

ἱεὶς, ἱέντος.

MIDDLE VOICE.

INDICATIVE MOOD.

Present.

ἵε-μαι, σαι, ται, | μεθον, σθον, σθον, | μεθα, σθε, νται.

Imperfect.

ἱέ-μην, σο, το, | μεθον, σθον, σθην, | μεθα, σθε, ντο.

IMPERATIVE.

Present.

ἵεσο, ἱέσθω.

PARTICIPLE.

Present.

ἱέμεν-ος, η, ον.

Class II.

1. Ἵημι, to send.[1]

INDICATIVE.—Present.

Sing.	Dual.	Plur.
ἵημι, ἵης, ἵησι,	ἵετον, ἵετον,	ἵεμεν, ἵετε, ἱεῖσι.

Imperfect.

ἵην, ἵης, ἵη,	ἵετον, ἱέτην,	ἵεμεν, ἵετε, ἵεσαν.

Perfect.	Pluperfect.	First Aorist.
εἷκα.	εἵκειν.	ἧκα.

Second Aorist.

ἧν, ἧς, ἧ,	ἕτον, ἕτην,	ἕμεν, ἕτε, ἕσαν.

First Future.

ἥσ-ω, εις, ει,	ετον, ετον,	ομεν, ετε, ουσι.

IMPERATIVE.—Present.

ἵεθι, ἱέτω,	ἵετον, ἱέτων,	ἵετε, ἱέτωσαν.

Perfect.	First Aorist.
εἷκε.	ἧκον.

Second Aorist.

ἓς, ἕτω,	ἕτον, ἕτων,	ἕτε, ἕτωσαν.

OPTATIVE.—Present.

ἱεί-ην, ης, η,	ητον, ήτην,	ημεν, ητε, ησαν.

Perfect.	First Future.
εἵκοιμι.	ἥσοιμι.

Second Aorist.

εἵ-ην, ης, η,	ητον, ήτην,	ημεν, ητε, ησαν.

---

[1] This Verb has scarcely any irregularities, but is formed like τίθημι.

SUBJUNCTIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἱῶ, ἱῇς, ἱῇ,	ἱῆτον, ἱῆτον,	ἱῶμεν, ἱῆτε, ἱῶσι.

Perfect.

εἵκ-ω, ῃς, ῃ,	ητον, ητον,	ωμεν, ητε, ωσι.

Second Aorist.

ὧ, ᾗς, ᾗ,	ἧτον, ἧτον,	ὧμεν, ἧτε, ὧσι.

INFINITIVE MOOD.

Present.	Perfect.
ἱέναι.	εἱκέναι.

First Future.	Second Aorist.
ἥσειν.	εἷναι.

PARTICIPLES.

Present.	Perfect.
ἱεὶς, ἱεῖσα, ἱέν.	εἱκὼς, εἱκυῖα, εἱκός.

First Future.	Second Aorist.
ἥσων, ἥσουσα, ἧσον.	εἷς, εἷσα, ἕν.

PASSIVE VOICE.

INDICATIVE MOOD.

Present.

ἵε-μαι, σαι, ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

Imperfect.

ἱέ-μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

Perfect.

Sing.	Dual.	Plur.
εἶ-μαι, σαι, ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

Pluperfect.

εἵ-μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

First Aorist.	First Future.	P. p. Future.
ἕθην & εἷθην.	ἑθήσομαι.	εἵσομαι.

MIDDLE VOICE.

INDICATIVE MOOD.

Present and Imperfect like the Passive.[1]

First Aorist.

ἡκ-άμην, ω, ατο,	άμεθον, ασθον, άσθην,	άμεθα, ασθε, αντο.

First Future.

ἥσ-ομαι, ῃ, εται,	όμεθον, εσθον, εσθον,	όμεθα, εσθε, ονται.

Second Aorist.

εἵμην, ἕσο, ἕτο,	ἕμεθον, ἕσθον, ἕσθην,	ἕμεθα, ἕσθε, ἕντο.

---

[1] Ἵεμαι and ἱέμην, the Present and Imperfect Middle, signify *I send myself*, &c. or *I am impelled*. Hence they are generally used in the sense of *wishing*; thus ἵεται αἰνῶς, Hom. *Odyss.* II. 327. *he earnestly wishes*. In this sense they are the root of ἵμερος, *a desire*, and of ἱμείρω, *to desire*.

IMPERATIVE MOOD.

Second Aorist.

Sing.	Dual.	Plur.
ἕσο, ἕσθω,	ἕσθον, ἕσθων,	ἕσθε, ἕσθωσαν.

OPTATIVE MOOD.

First Future.

ἡσοί-μην, ο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

Second Aorist.

εἵ-μην, ο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

SUBJUNCTIVE MOOD.

Second Aorist.

ὧμαι, ᾗ, ἧται,	ὥμεθον, ἧσθον, ἧσθον,	ὥμεθα, ἧσθε, ὧνται.

INFINITIVE MOOD.

First Future.	Second Aorist.
ἥσεσθαι.	ἕσθαι.

PARTICIPLES.

First Future.	Second Aorist.
ἡσόμεν-ος η, ον.	ἕμεν-ος, η, ον.

2. *Ἧμαι*, to sit.

INDICATIVE MOOD.

Present.

ἧμαι, ἧσαι, ἧται,	ἥμεθον, ἧσθον, ἧσθον,	ἥμεθα, ἧσθε, ἧνται.

Imperative.

Sing.	Dual.	Plur.
[illegible]	[illegible]	[illegible]

OPTATIVE MOOD.

Present.

[illegible] | [illegible] | [illegible]

INFINITIVE.	PARTICIPLE.
Present.	Present.
[illegible]	[illegible]

3. [illegible]

INDICATIVE MOOD.

Present and Perfect.

[illegible]	——	— [illegible]

Pluperfect.

[illegible]	——	— [illegible]

First Aorist.

εἱσ- ἑσσ- ἑσ-	άμην, ω, ατο,	άμεθον, ασθον, άσθην,	άμεθα, ασθε, αντο.

PARTICIPLES.

Present and Perfect.	First Aorist.
εἱμένος.	ἑσσάμενος.[1]

---

[1] This Verb may be considered as Middle. The Active is ἕω or ἕννυμι, forming ἕσω 1st Fut. and εἷσα 1st Aor. Inf. εἷσαι, with σ generally doubled; thus ἕσσω μιν, Hom. *Odyss.* XVI. 79, *I will clothe him.*

Class III.

1. *Κεῖμαι*, to lie down.

INDICATIVE MOOD.

Present.

Sing.	Dual.	Plur.
κεῖ-μαι, σαι, ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

Imperfect.

ἐκεί-μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

First Future.

κείσ-ομαι, ῃ, εται,	όμεθον, εσθον, εσθον,	όμεθα, εσθε, ονται.

IMPERATIVE MOOD.

Present.

κεῖσο, κείσθω,	κεῖσθον, κείσθων,	κεῖσθε, κείσθωσαν.

OPTATIVE MOOD.

Present.

κεοί-μην, ο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

SUBJUNCTIVE MOOD.

Present.	First Aorist.
κέωμαι.	κείσωμαι.

INFINITIVE.	PARTICIPLE.
Present.	Present.
κεῖσθαι.	κείμεν-ος, η, ον.

2. Ἵσημι, to know.

INDICATIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἵσ-ημι, ης, ησι,	ατον, ατον,	αμεν, ατε, or μεν, or τε, } ασι.

Imperfect.

ἵσ-ην, ης, η,	ατον, άτην,	αμεν, ατε, ασαν & αν.

IMPERATIVE MOOD.

Present.

ἵσ-αθι & θι, άτω & τω,	ατον & τον, άτων & των,	ατε & τε, άτωσαν, τωσαν & των.

INFINITIVE.	PARTICIPLE.
Present.	Present.
ἱσάναι.	ἵσα-ς, σα, ν.

MIDDLE VOICE.

INDICATIVE MOOD.

Present.

ἵσα-μαι, σαι, ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

Imperfect.

ἱσά-μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.[1]

INFINITIVE.	PARTICIPLE.
Present.	Present.
ἵσασθαι.	ἱσάμεν-ος, η, ον.

---

[1] The **Passive** Ἵσαμαι is seldom used. Ἐπίσταμαι often occurs.

3. *Φημὶ*, to say.

INDICATIVE MOOD.

Present.

Sing.	Dual.	Plur.
φημὶ, φῂς, φησὶ,	φατὸν, φατὸν,	φαμὲν, φατὲ, φασί.

Imperfect.

ἔφ-ην, ης, η,	ατον, άτην,	αμεν, ατε, ασαν.[1]

First Future.

φήσ-ω, εις, ει,	ετον, ετον,	ομεν, ετε, ουσι.

First Aorist.

ἔφησ-α, ας, ε,	ατον, άτην,	αμεν, ατε, αν.

Second[1] Aorist.

ἔφ-ην, ης, η,	ητον, ήτην,	ημεν, ητε, ησαν.

IMPERATIVE MOOD.

Present.

φάθι, φάτω,	φάτον, φάτων,	φάτε, φάτωσαν.

OPTATIVE MOOD.

Present.

φαί-ην, ης, η,	ητον, ήτην,	ημεν ητε, ησαν, μεν, τε, εν.

First Aorist.

φήσ-αιμι, αις, αι,	αιτον, αίτην,	αιμεν, αιτε, αιεν.

---

[1] In these two tenses the *φ* is frequently dropped by Homer and the Attic writers; thus ἠμὶ, ἦς, ἠσὶ; ἦν, ἦς, ἦ.

SUBJUNCTIVE MOOD.—Present.

Sing.	Dual.	Plur.
φῶ, φῇς, φῇ,	φῆτον, φῆτόν,	φῶμεν, φῆτε, φῶσι.

INFINITIVE.	PARTICIPLES.
Present.	Present.
φάναι.	φὰς, φάσα, φάν.
First Aorist.	First Future.
φῆσαι.	φήσων.
Second Aorist.	First Aorist.
φῆναι.	φήσας.

PASSIVE VOICE.

INDICATIVE.	IMPERATIVE.
Perfect. πέφαται.	πεφάσθω.

INFINITIVE.	PARTICIPLE.
πεφάσθαι.	πεφασμέν-ος, η, εν.

MIDDLE VOICE.

INDICATIVE MOOD.—Present.

φα-μαὶ, σαὶ, ταὶ,	μεθον, σθον, σθον,	μεθα, σθε, νται.

Imperfect and Second Aorist.

ἐφά-μην, σο, το	μεθον, σθον, σθην,	μεθα, σθε, ντο.

IMPERATIVE MOOD.

Present.

φάσ-ο, θω,	θον, θων,	θε, θωσαν.

INFINITIVE.	PARTICIPLE.
Present.	Present.
φάσθαι.	φάμεν-ος, η, ον.

GENERAL LIST

OF

IRREGULAR AND DEFECTIVE VERBS.

THERE are few Verbs in the Greek language, which can be regularly conjugated in all their Moods and Tenses. Some of these deficiencies may be traced to the principle of harmony: of others, it is difficult to investigate the causes. Defective tenses are supplied either from obsolete forms of the same Verbs, from kindred forms in other Dialects, or from some other Verbs in use.[1] To assist the learner in tracing these tenses to their respective Themes or Roots, the following list has been compiled. It consists of analogies, as far as they can be applied to any species of Verbs; but in general it contains the particular formation of each tense in common use.

Of the following Verbs, those, which are used only in the Present and Imperfect, will be found in the first column; the next will contain the obsolete Roots, followed by the Tenses, which are formed from them.

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[1] Such is the case in some Latin Verbs. Thus *ferio* is used only in the Tenses formed from the Present, and borrows the Perfect and Supine, and the Tenses formed from them, from *percutio*.

A.

Ἄγαμαι,	ἀγάω,	ἀγάσομαι, ἠγασάμην, ἥγασμαι, ἠγάσθην.
Ἀγνύω,	ἄγω,	ἄξω, ἧξα, ἦχα, ἦγον.
Ἄγνυμι,	ϝάγω,	ἔαξα, ἔαχα, ἔαγον, ἔαγα.[1]
Ἄγω,	ἀγάγω,	ἤγαγον, ἠγαγόμην.
ἄξω,		
ἦχα,		
Ἅδω,	ἁδέω,	ἁδήσω, ἥδηκα, ἧδον, ἕαδα.[2]
Ἁνδάνω,		

Verbs in αζω, *frequentatives*, as τροχάζω, *to run often.*

Verbs in αθω, *derivatives*, as διωκάθω, from διώκω.

Verbs in αιω, *derivatives*, as κεραίω, from κεράω.

Αἱρέω,	ἕλω,	εἷλον, εἱλόμην, ἑλῶ, ἑλοῦμαι, εἱλάμην.
αἱρήσω,		
ἥρηκα,		
Αἰσθάνομαι,	αἰσθέω,	αἰσθήσομαι, ἤσθημαι, ἠσθόμην.
Ἀλδαίνω,	ἀλδέω,	ἀλδήσω, ἤλδηκα.
Ἀλδήσκω,		
Ἀλέξω,	ἀλέκω,	ἀλεξάμην.
	ἀλεξέω,	ἀλεξήσω.
Ἀλέομαι,	ἀλεύω,	ἤλευσα, ἠλευάμην and ἠλεάμην by Syncope.
Ἀλινδέω,	ἀλίω,	ἀλίσω, ἤλικα.
Ἁλίσκω,	ἁλόω,	ἁλώσω, ἁλώσομαι, ἥλωσα, ἥλωκα, ἥλωμαι, ἥλων & ἑάλων.
Ἀλφαίνω,	ἀλφέω,	ἀλφήσω.
Ἁμαρτάνω,	ἁμαρτέω,	ἁμαρτήσω, ἁμαρτήσομαι, ἡμάρτησα, ἡμάρτηκα, ἡμάρτημαι, ἥμαρτον, Poet. ἤμβροτον.

---

[1] Ἄγω, *to break*, conjugated with the Digamma, ϝάγω, forms ἔϝαξα, ἔϝαχα, ἔϝαγον. But as the Digamma is seldom expressed in writing, the words will be ἔαξα, ἔαχα, ἔαγον.

[2] This seems to be put for ἔϝαδα. That ἅδω had the Digamma appears from εὔαδε, *Odyss.* XVI. 28.

Ἀνώγω,		
ἀνώξω,	ἀνωγέω,	Imp. ἠνώγουν, ἀνωγήσω.
ἤνωγα &	ἀνώγημι,	Imper. ἀνώγηθι, ἄνωχθι.
ἄνωγα,		
Ἀρέσκω,	ἀρέω,	ἀϱέσω, ἀϱέσομαι, ἤρεσα, ἠρεσάμην, ἠρέσθην.
Αὐξάνω,		
Αὔξω,	αὐξέω,	αὐξήσω, αὐξήσομαι, ηὔξησα, ηὔξημαι.
Ἀέξω,		
Ἄχθομαι,	ἀχθέω,	ἀχθέσομαι, ἠχθέσθην, ἀχθεσθήσομαι.

Verbs in *αω*, *frequentatives*, as *ἱκτάω*, *to come frequently.*

Verbs in *ιαω*, signifying *desire*, as *μαθητιάω*, *to desire to learn.*

Verbs in *αω*, signifying *imitation*, as *χιάω*, *to be white as snow.*

B.

Βαίνω,	βάω,	βήσω, βήσομαι, ἔβησα, ἐβησάμην, βέβηκα, βέβημαι, βέβαα, 2d Fut. βέομαι.
	βιβάω,	Part. Pres. βιβῶν.
	βίβημι,	2 A. ἔβην, Subj. βείω, Part. Pr. βιβάς.
Βάλλω;	βλέω,	βλήσω, βέβληκα, βέβλημαι, ἐβλήθην, βληθήσομαι.
βαλῶ,		
ἔβαλον,	βαλλέω,	βαλλήσω.
βέβολα,	βλῆμι,	ἔβλην, 2d A. Opt. M. 2d Pers. βλεῖο.
Βιώσκω,	βιόω,	βιώσω, βεβίωκα, βεβίωμαι, ἔβιον.
	βίωμι,	ἐβίων.
Βλαστάνω,	βλαστέω,	βλαστήσω, βεβλάστηκα, ἔβλαστον.
Βόσκω,	βοσκέω,	βοσκήσω, βοσκήσομαι, βεβόσκηκα.
	βόω,	βώσω, βέβωκα.
Βούλομαι,	βουλέω,	βουλήσομαι, βεβούλημαι, ἐβουλήθην.
Βρώσκω,	βρόω,	βϱώσω.
Βιβρώσκω,	βρῶμι,	ἔβϱων.
	βεβρώθω,	βεβρώθοιμι.

Verbs in *βω*, preceded by a consonant, as *φέρβω.*

Γ.

Γάμω, ἔγημα, ἐγημάμην,	γαμέω,	γαμήσω, γαμέσομαι, ἐγάμησα, γεγάμηκα, γεγάμημαι, ἐγαμήθην.
Γηράσκω,	γηράω,	γηράσω, ἐγήρασα, γεγήρακα.
	γήρημι,	Pr. Inf. γηράναι, Part. γηράς.
Γίγνομαι, Γίνομαι,[1]	γενέω,	γενήσομαι, ἐγενησάμην, γεγένημαι, ἐγενήθην, ἐγενόμην, γέγονα.
	γείνω,	ἐγεινάμην.
	γάω,	γέγαα.
Γιγνώσκω, Γινώσκω,	γνόω,	γνώσω, γνώσομαι, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, γνωσθήσομαι.
	γνῶμι,	ἔγνων.

Δ.

Δαίω, *to learn.*	δαέω,	δαήσω, δαήσομαι, δεδάηκα, ἐδάην, δέδηα.
Δαίω, *to divide.*	δάζω,	δάσω, δάσομαι, ἔδασα, ἐδασάμην, δέδακα, δέδασμαι.
Δάκνω,	δήκω,	δήξω, δήξομαι, ἔδηξα, δέδηχα, δέδηγμαι, ἐδήχθην, ἔδακον.
Δαρθάνω,	δαρθέω,	δαρθήσομαι, δεδάρθηκα, ἐδάρθην, ἔδαρθον.
Δείδω, δείσω, δέδεικα,	δείδιμι,	Imper. δέδιθι and δείδιθι.
	δίω,	ἔδιον, δέδια.
Δέομαι,	δεέω,	δεήσομαι, δεδέημαι, ἐδεήθην, δεηθήσομαι.
Διδάσκω, διδάξω, δεδίδαχα,	διδασκέω,	διδασκήσω.
Διδράσκω, διδράξω,	δράω,	δράσω, ἔδρασα.
	δρῆμι,	ἔδρην and ἔδραν.

---

[1] The ancient form was *γίγνομαι* and *γιγνώσκω*; which was softened into *γίνομαι* and *γινώσκω*.

Δοκέω, Poet. δοκήσω, δεδόκηκα,	δόκω,	δόξω, δέδοκα, δέδογμαι.
	δοάω,	δοάσομαι, ἐδοασάμην, Syn. ἐδοάμην.
Δύναμαι,	δυνάω,	δυνήσομαι, ἐδυνησάμην, δεδύνημαι, ἐδυνήθην.
	δυνάζω,	ἐδυνάσθην.
Δύνω,	δύω,	δύσω, δύσομαι, δέδυκα, δέδυσμαι.
	δῦμι,	ἔδυν.

Verbs in δω preceded by a consonant, as κυλίνδω.

E.

Ἔδω, ἔσω, ἧκα,	ἐδέω,	ἔδηκα, ἐδέσθην, ἔδηδα.
	ἐδόω,	ἔδοκα & ἐδήδοκα, ἐδήδομαι.

Verbs in εθω, *derivatives*, as φλεγέθω, from φλέγω.

Εἴδω, εἴσω, εἶδον, ἴδον, οἶδα,	εἰδέω,	εἰδήσω, εἴδησα, εἴδηκα, Plup. ᾔδειν.
	εἴδημι,	Pr. Opt. εἰδείην, Inf. εἰδέναι.

Verbs in εινω, *poetical, as* ἐρεείνω.

Εἴρω, ἐρῶ, ἔρομαι,	εἰρέω,	εἰρήσομαι.
	ἐρέω,	ἐρήσομαι, εἴρηκα, εἴρημαι, εἰρέθην.

Verbs in ειω, signifying *design*, formed from Futures, as ὀψείω, *to design to see*, from ὄπτω, F. ὄψω.

Ἐλαύνω,[1]	ἐλάω,	ἐλάσω,[2] ἤλασα, ἠλασάμην, ἤλακα & ἠλήλακα, ἤλαμαι & ἤλασμαι, ἠλάθην & ἠλάσθην.
Ἔῤῥω,	ἐῤῥέω,	ἐῤῥήσω, ἤῤῥησα.
Ἐρυθαίνω,	ἐρυθέω,	ἐρυθήσω.

---

[1] The origin of this Verb is ἔλω. Hence three forms are derived: the Bœotic, ἐλάω; the Æolic, ἐλαύω; and the Doric, ἐλαύνω.

[2] In this Tense σ is frequently dropped, and the Contract form is adopted: thus ἐλῶ, ἐλᾷς, ἐλᾷ. Ἔλσαι comes from ἔλλω.

Ἔρχομαι,	ἐλεύθω,	ἐλεύσομαι, ἤλευσα, ἤλυθον, Syn. ἦλθον, Perf. M. ἤλυθα & ἐλήλυθα.
Ἔσθω, Ἐσθίω,	ἔδω, see page 103.	
Εὕδω,	εὑδέω,	εὑδήσω.
Εὑρίσκω,	εὑρέω,	εὑρήσω, εὑρησάμην, εὕρηκα, εὕρημαι, εὑρέθην, εὑρεθήσομαι, εὗρον, εὑρόμην.
Ἔχω, ἕξω,	σχέω,	σχήσω, σχήσομαι, ἔσχηκα, ἔσχημαι, ἐσχέθην, σχεθήσομαι, ἔσχον, ἐσχόμην.
	σχῆμι,	2d. A. Imper. σχές.
Ἕψω,	ἑψέω,	ἑψήσω, ἑψήσομαι.

Z.

Ζάω, ζήσω,	ζῆμι,	ἔζην.
Ζωννύω, Ζώννυμι,	ζόω,	ζώσω, ἔζωσα, ἐζωσάμην, ἔζωκα, ἔζωσμαι, ἐζώσθην.

Θ.

Θέλω,	θελέω,	θελήσω, ἐθέλησα, τεθέληκα.
Θηγάνω,	θήγω,	θήξω, ἔθηξα, ἐθηξάμην, τέθηχα, τέθηγμαι.
Θιγγάνω,	θίγω,	θίξομαι, ἔθιγον.
Θνήσκω, θνήξω,	θνάω,	τέθνηκα, τέθναα, τέθνεικα & τέθνεια.
	θήνω,	ἔθανον, 2 F. M. θανοῦμαι.
	τεθνήκω,	τεθνήξω, τεθνήξομαι.
	τέθνημι,	Pr. Imper. τέθναθι, Opt. τεθναίην, Inf. τεθνάναι, Part. τεθνὰς, 2 A. ἔθνην.
Θορνύω, Θόρνυμι,	θορέω,	θορήσω, ἔθορον.

I.

Ἱδρύνω,	ἱδρύω,	ἱδρύσω, ἵδρυσα, ἱδρυσάμην, ἵδρυκα, ἵδρυμαι, ἱδρύθην.

Ἱζάνω,	ἱζέω, ἵζω,	ἱζήσω, ἵζησα. ἵσω, ἷσα.

Verbs in ιζω, *derivatives* from Verbs, as πολεμίζω from πολεμέω.

Ἰθύνω,	ἰθύω,	ἰθύσω, ἴθυσα.
Ἱκνέομαι,	ἵκω, ἵξω,	ἵξομαι, ἱξάμην, ἷγμαι, ἱκόμην. ἷξον.
Ἱλάσκομαι, ἱλάξομαι,	ἱλάω, ἵλημι,	ἱλάσομαι, ἱλασάμην, ἵληκα, ἱλάσθην, ἱλασθήσομαι. ἵλαθι, Pr. M. ἵλαμαι.
Ἵπτημι, ἔπτην,	πτάω,	πτήσω, πέπτηκα, πέπταμαι.

K.

Καίω, καύσω, κέκαυκα,	κήω,	ἔκηα & ἔκεια, ἐκηάμην & ἐκειάμην, ἔκαον, ἐκάην.
Κεραννύω, Κεράννυμι, Κίρνημι,	κεράω, κράω,	κεράσω, ἐκέρασα, ἐκερασάμην, κερασθήσομαι. κράσω, κέκρακα, κέκραμαι, ἐκράθην, κραθήσομαι.
Κερδαίνω, κερδανῶ, κεκέρδακα,	κερδέω,	κερδήσω, κερδήσομαι, ἐκέρδησα, κεκέρδηκα.
Κιχάνω, Κίχημι,	κιχέω,	κιχήσομαι, ἐκίχησα, ἐκιχησάμην, ἔκιχον.
Κλάζω, κλάγξω, κέκλαγχα,	κλήγω,	Perf. M. κέκληγα.
Κλαίω, κλαύσω, κέκλαυκα,	κλαιέω,	κλαιήσω.
Κλύω,	κλῦμι,	Imper. κλῦθι & κέκλυθι.
Κορεννύω, Κορέννυμι,	κορέω,	κορέσω, ἐκόρεσα, ἐκορεσάμην, κεκόρηκα, κεκόρημαι, ἐκορέσθην.

Κρεμαννύω, Κρεμάννυμι,	κρεμάω,	κρεμάσω, ἐκρέμασα, ἐκρεμασάμην, ἐκρεμάσθην.
	κρέμημι,	κρέμαμαι.
Κτείνω, κτενῶ, ἔκτακα,	κτῆμι,	ἔκτην, 2 A. M. ἐκτάμην, Inf. κτᾶσθαι, Part. κτάμενος.
Κυλίνδω,	κυλίω,	κυλίσω.
	κυλινδέω,	κυλινδήσω.

Λ.

Λαγχάνω,	λήχω,	λήξω, λήξομαι, λέληχα, Att. εἴληχα, εἴληγμαι, ἔλαχον, Perf. M. λέλογχα.
Λαμβάνω,	λήβω,	λήψομαι, λέληφα, Att. εἴληφα, λέλημμαι & εἴλημμαι, ἐλήφθην & εἰλήφθην, ληφθήσομαι, ἔλαβον, ἐλαβόμην.
	λαβέω,	λελάβηκα.
	λάμβω,	λάμψομαι, ἐλαμψάμην, ἐλάμφθην.
Λανθάνω,	λήθω,	Imp. ἔληθον, λήσω, λήσομαι, λέλησμαι & λέλασμαι, ἐλήσθην, ἔλαθον, ἐλαθόμην, λέληθα.

M.

Μανθάνω,	μαθέω,	μαθήσομαι, ἐμαθησάμην, μεμάθηκα, ἔμαθον.
Μάχομαι,	μαχέω,	μαχήσομαι & μαχέσομαι, ἐμαχεσάμην, μεμάχημαι, 2 F. μαχοῦμαι.
Μέλλω,	μελλέω,	μελλήσω, ἐμέλλησα.
Μέλω,[1]	μελέω,	μελήσω, ἐμελησάμην, μεμέληκα, μεμέλημαι & μέμβλημαι, ἐμελήθην, ἔμελον, μέμηλα.

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[1] This Verb is chiefly used as an Impersonal.

Μιγνύω, *Μίγνυμι,*	μίγω,	μίξω, μίξομαι, ἔμιξα, μέμιχα, μέμιγμαι, μεμίξομαι, ἐμίχθην, 2 A. P. ἐμίγην, μιγήσομαι.
Μιμνήσκω,	μνάω,	μνήσω, μνήσομαι, ἔμνησα, ἐμνησάμην, μέμνημαι, ἐμνήσθην, μνησθήσομαι.
Μίμνω,	μενέω,	μεμένηκα.
Μοργνύω, *Μόργνυμι,* *Ὀμόργνυμι,*	μόργω,	μόρξω, ἐμορξάμην.
Μύκω, *μέμυκα,* *ἔμυκον,*	μυκάω,	μυκήσω.

N.

Ναίω,	νάω,	νάσομαι, ἔνασα, ἐνασάμην, ἐνάσθην.
Verbs in ναω, ... νεω,	*derivatives,* as περνάω from περάω.	

O.

Ὀδάξω,	ὀδαξέω,	ὀδαξήσω.
Ὄζω, *ὄσω,* Perf. M. ὦδα,	ὀζέω,	ὀζέσω & ὀζήσω, ὤζεσα.
Οἰδαίνω, *Οἰδάνω,* *Οἰδίσκω,*	οἰδέω,	οἰδήσω, ᾤδησα, ᾤδηκα.
Οἴομαι, *Οἶμαι,*	οἰέω,	οἰήσομαι, ᾤημαι, ᾤμην, ᾠήθην.
Οἴχομαι, 2 A. ᾠχόμην,	οἰχέω, οἰχόω,	οἰχήσομαι, ᾤχηκα, ᾤχημαι. οἴχωκα.
Ὀλισθαίνω, *Θλισθάνω,*	ὀλισθέω,	ὠλίσθησα, ὠλίσθηκα, ὦλισθον, ὠλίσθην.

Ὀλλύω,	ὀλέω,	ὀλέσω, ὤλεσα, ὤλεκα, ὀλέσθην, ὤλλον,
Ὄλλυμι,		ὠλόμην, ὀλοῦμαι, ὦλα & ὄλωλα.
Ὀμνύω,	ὀμόω,	ὀμόσω, ὤμοσα, ὠμοσάμην, ὤμοκα &
Ὄμνυμι,		ὀμώμοκα, 2 F. M. ὀμοῦμαι.
Ὄνημι,	ὀνέω,	ὀνήσω, ὀνήσομαι, ὤνησα, ὠνησάμην &
Ὀνίνημι,		ὠνάμην, ὤνημαι, ὠνήθην.
Ὀσφραίνομαι,	ὀσφρέω,	ὀσφρήσομαι, ὠσφρόμην.
Ὀφείλω,		
Ὄφλω,	ὀφειλέω,	ὀφειλήσω, ὠφείληκα, ὤφειλον & ὤφελον.
	ὀφλέω,	ὀφλήσω, ὤφληκα.
Ὀφλισκάνω,		

Π.

	πήθω,	πείσομαι, Bœot. for πήσομαι, ἔπαθον.
Πάσχω,	παθέω,	παθήσω, ἐπάθησα, πεπάθηκα.
	πένθω,	Perf. M. πέπονθα & πέποσθα.
Περνάω,		
Πέρνημι,	περάω,[1]	Syn. πράω, πράσω, πέπρακα, πέπραμαι,
Πιπράσκω,		πεπράσομαι, ἐπράθην, πραθήσομαι.
Πρίαμαι,		
Πέσσω,	πέπτω,	πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην.
Πεταννύω,	πετάζω,	πετάσω, ἐπέτασα, πεπέτακα & πέπτακα,
Πετάννυμι,		πέπτασμαι, ἐπετάσθην.
Πηγνύω,	πήγω,	πήξω, ἔπηξα, ἐπηξάμην, πέπηχα, ἐπήχ-
Πήγνυμι,		θην, ἐπάγην, παγήσομαι, πέπηγα.
	πόω,	πώσω, πέπωκα, πέπωμαι & πέπομαι,
		ἐπόθην.
Πίνω,	πίω,	Pres. M. πίομαι, πίσομαι, ἔπιον, 2 F. M.
Πῶμι,		πιοῦμαι.
	πῖμι,	Imper. πῖθι.

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[1] Περάω, *to pass into another country*; περνάω, *to pass for the purpose of selling*; πρίαμαι, in the Middle Voice, *to buy a person, or thing, brought from another country*.

Πιπίσκω,	πίω,	πίσω, ἔπισα.
Πίπλημι, Πίμπλημι, Πιμπλάνω,	πλάω,	ἔπλησα, ἐπλησάμην.
Πίπτω,	πτόω,	πέπτωκα.
	πέτω,	ἔπεσα, ἐπεσάμην.
	πεσέω,	ἔπεσον, 2 F. M. πεσοῦμαι.
Πτάρνυμαι,	πταίρω,	ἔπταρον.
Πυνθάνομαι,	πεύθω,	πεύσομαι, πέπυσμαι, ἐπυθόμην, πυθοῦμαι.

Ρ.

Ῥέζω, ῥέξω, ἔῤῥεξα,	ἔργω,	Att. ἔρδω, ἔρξω, Perf. M. ἔοργα.
Ῥέω,	ῥυέω,	ῥυήσω, ῥυήσομαι, ἐῤῥύηκα, ἐῤῥύην.
Ῥηγνύω, Ῥήγνυμι,	ῥήγω,	ῥήξω, ἔῤῥηξα, ἐῤῥηξάμην, ἔῤῥηγα & ἔῤῥωγα, ἐῤῥάγην, ῥαγήσομαι.
Ῥωννύω, Ῥώννυμι,	ῥόω,	ῥώσω, ἔῤῥωσα, ἔῤῥωκα, ἔῤῥωμαι, ἐῤῥώθην.

Σ.

Σβεννύω, Σβέννυμι,	σβέω,	σβέσω, ἔσβεσα, ἔσβεκα & ἔσβηκα, ἐσβέσθην, σβεσθήσομαι.
	σβῆμι,	ἔσβην.
Σκεδαννύω, Σκεδάννυμι,	σκεδάζω,	ἐσκέδασα, ἐσκέδασμαι, ἐσκεδάσθην.
Σκέλλω,	σκλάω,	1 A, ἔσκηλα, ἔσκληκα.
	σκλῆμι,	Pr. Inf. σκλῆναι.

Verbs in σκω,[1] *derivatives*, form their tenses from their primitives, as εὑρίσκω, εὑρέω, εὑρήσω, &c.

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[1] Verbs in σκω, which have a great affinity to Verbs in μι, are

Σπένδω,	σπείω,	σπείσω, σπείσομαι, ἔσπεισα, ἐσπεισάμην, ἔσπεισμαι, ἐσπείσθην.
Στορεννύω, Στορέννυμι, Στόρνυμι,	στορέω,	στορέσω, στορῶ, ἐστόρεσα, ἐστορεσάμην.
Στρωννύω, Στρώννυμι,	στρόω,	στρώσω, ἔστρωσα, ἐστρωσάμην, ἔστρωμαι.
Σχέθω,	σχέω.	See page 104.

Τ.

Τέμνω,[1]	τεμέω,	τεμήσω.
τεμῶ,	τμήγω,	τμήξω, τέτμηκα, τέτμημαι, ἐτμήθην, ἔτμαγον, ἐτμάγην, τμαγήσομαι.
τετέμνηκα,		
Τίκτω,	τέκω,	τέξω, τέξομαι, ἐτέχθην, ἔτεκον, ἐτεκόμην, τέτοκα.
Τιτράω,	τράω,	τρήσω, ἔτρησα, τέτρημαι, ἐτρήθην.
Τίτρημι,	τιτραίνω,	1 A. ἐτίτρηνα.
Τιτρώσκω,	τρόω,	τρώσω, τρώσομαι, ἔτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι.

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derived from Primitives in αω, εω, οω, and υω, and are formed by the insertion of κ after the σ of the 1st Future: thus from γηράω, γηράσω is formed γηράσκω; from ἀρέω, ἀρέσω, ἀρέσκω; from βιόω, βιώσω, βιώσκω; and from μεθύω, μεθύσω, μεθύσκω.

Some of these, like Verbs in μι, prefix the Reduplication, as γιγνώσκω from γνώσω, τιτρώσκω from τρώσω. Some change the vowel of the penultima, as ἡβῶ, ἡβήσω, ἡβάσκω.

[1] Τέμνω and τάμνω are both found; the former derived from τέμω, the latter from τάμω. Hence the 2d Aorist is either ἔτεμον or ἔταμον. See page 56.

Τρέχω,	δραμέω,	δεδράμηκα.
Θρέξω,	δρέμω,	ἔδραμον, 2 F. M. δραμοῦμαι, δέδρομα.
Τρώγω, ἔτραγον,	φάγω,	φάγομαι, 2 F. M. φαγοῦμαι, ἔφαγον.
Τυγχάνω,	τυχέω,	τυχήσω, ἐτύχησα, τετύχηκα.
	τεύχω,	τεύξομαι, τέτευχα, τέτυγμαι, τετύξομαι, ἐτύχθην, ἔτυχον.

Υ.

Ὑπισχνέομαι, ὑποσχέω, ὑποσχήσομαι, ὑπέσχημαι, ὑπεσχόμην.

Verbs in υθω, *derivatives*, as φθινύθω, from φθέω.

Verbs in υω, *polysyllables*, as σβεννύω.

Φ.

Φάσκω,	φάω,	φήσω, ἔφησα.
	φημὶ,	ἔφην, ἐφάμην.
Φέρω,	οἴω,	οἴσω, οἴσομαι, οἴσθην, οἰσθήσομαι.
	ἐνέγκω,	1 A. ἤνεγκα, ἠνεγκάμην, ἠνέχθην, ἤνεγκον, ἠνεγκόμην.
	ἐνέκω,	1 A. ἤνεικα, ἠνεικάμην, ἐνήνεγμαι, ἠνέχθην.
	ἐνέχω,	Per. M. ἐνήνοχα.
	φορέω,	φορήσω, ἐφόρησα, πεφόρημαι, Syn. φρέω, φρήσω, &c.
	φρῆμι,	Imper. A. 2. φρές.
Φθάνω,	φθάω,	φθάσω, φθήσομαι, ἔφθασα, ἔφθακα.
	φθῆμι,	ἔφθην.
Φθίνω,	φθίω,	φθίσω, φθίσομαι, ἔφθισα, ἔφθικα, ἔφθιμαι.

Φύω,[1] φύσω, πέφυκα,	φῦμι,	ἔφυν.

Χ.

Χαίρω, χαρῶ, κέχαρκα,	χαρέω, χαιρέω,	χαρήσω, χαρήσομαι, ἐχάρην. χαιρήσω, ἐχαίρησα, κεχάρηκα, κεχάρημαι, κεχαρήσομαι.
Χάσκω, Χασκάζω,	χαίνω,	χανῶ, χανοῦμαι, ἔχανον, κέχανα & κέχηνα.
Χρωννύω, Χρώννυμι,	χρόω,	χρώσω, κέχρωμαι & κέχρωσμαι.
Χωννύω, Χώννυμι,	χόω,	χώσω, ἔχωσα, κέχωσμαι, ἐχώσθην, χωσθήσομαι.

Ω.

Ὠθέω, ὠθήσω,	ὤθω,	ὤσω, ὦσα, ὦσμαι, ὤσθην.[2]

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[1] Φύω signifies *to produce;* φῦμι, in the middle sense, *to suffer oneself to be produced,* or *to be born.*

[2] To the list of Defective may be added IMPERSONAL VERBS, which differ little from those in the Latin language, and will be easily learnt by use.

VERBAL NOUNS

are formed from Tenses of the Indicative, by dropping the Augment, and changing the termination.

Some are formed from the *Present*, as δύναμις from δύναμαι, κλέπτης from κλέπτω.

Some few from the *Aorists*, as δόξα from ἔδοξα, θήκη from ἔθηκα; φυγὴ from ἔφυγον, πάθος from ἔπαθον.

The larger proportion are formed from the

Perfect Active, distinguished by κ, χ, or φ in the last syllable, as φρίκη from πέφρικα, διδαχὴ from δεδίδαχα, γραφὴ from γέγραφα.

Perfect Passive.

First Person, distinguished by M, and ending in
μα, ποίημα from πεποίημαι,
μη, μνήμη from μέμνημαι,
μος, ψαλμὸς from ἔψαλμαι,
μων, μνήμων from μέμνημαι;

Second Person, distinguished by Σ, and ending in
σια, θυσία from τέθυσαι,
σις, λέξις from λέλεξαι,
σιος, θαυμάσιος from τεθαύμασαι,
σιμος, χρήσιμος from κέχρησαι;

Third Person, distinguished by T, and ending in
τηρ, της, δοτὴρ, ποιητὴς,
τηριος, τηριον, λυτήριος, ποτήριόν,
τος, τικος, αἰσθητὸς, ἀκουστικὸς,
τρα, τρον, μάκτρα, κάτοπτρον,
τωρ, κοσμήτωρ,
τεος, τεα, τεον, γραπτέος, γραπτέα, γραπτέον.

Perfect Middle, terminating in α, ας, ευς, η, ης, ις, ος, as φθορὰ from ἔφθορα, νομὰς from νένομα, τοκεὺς from τέτοκα, τροφὴ from τέτροφα, τύπης from τέτυπα, βολὶς from βέβολα, τομὸς from τέτομα, &c.

ADVERBS.[1]

Those, which require particular notice, as distinguished from the Latin, are the following; signifying

In a place, ending in θα, θι, χη, χου, and οι; as ἐνταῦθα, *here*; οὐρανόθι, *in Heaven*; πανταχῇ and πανταχοῦ, *in every place*; πεδοῖ, *on the ground.*

Motion from a place, in θε and θεν, as οὐρανόθε and οὐρανόθεν, *from Heaven.*

Motion to a place, in δε, ζε, σε, as οὐρανόνδε and οὐρανόσε, *to Heaven*; χαμᾶζε, *to the ground.*

ADVERBIAL PARTICLES, used only in Composition:

α or αν, signifying	*Privation*, from ἄνευ, *without*,[2] as ἄνυδρος, *without water.*
	Increase, from ἄγαν, *much*, as ἄξυλος, *much wooded.*
	Union, from ἅμα, *together*, as ἄλοχος, *a consort.*

The following signify *increase*:

αρι, from ἄρω, *to furnish.*
βου, from βοῦς, *an ox.*
βρι, from βριθὺς, *strong.*
δα, from δασὺς, *thick.*

ερι, from ἔρω, *to connect.*
ζα, Æolic for διά.
λα, from λίαν, *much.*
λι, the same.

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[1] The Undeclinable Parts of Speech are comprised under the general name of PARTICLES.

[2] Αν before a Consonant drops the ν, as ἀθάνατος, *immortal.* Thus the English Article *an*, derived from the German *ein*, drops the *n* before a Consonant, as *an* arm, *a* man.

Δυς signifies *difficulty*, as δυστυχέω, *to be unhappy.*[1] *Νε* and *νη* signify *privation*, like the Latin *ne*, as *νηλεὴς*, *without pity.*

Metrical Synopsis of Inseparable Particles.

Ἀρ', *ἐϱι*, *βου*, *δα*, *ζα*, *λα*, *λι*, *βϱι*, composita augent.
Δυς, diff. *νε*, et *νη*, priv. *α* privat, colligit, auget.

Prepositions.

Six are Monosyllables: *εἰς*, *ἐκ*, *ἐν*, *πρὸ*, *πρὸς*, *σύν*.

Twelve Dissyllables: *ἀμφὶ*, *ἀνὰ*, *ἀντὶ*, *ἀπὸ*, *διὰ*, *ἐπὶ*, *κατὰ*, *μετὰ*, *παρὰ*, *περὶ*, *ὑπὲρ*, *ὑπό.*[2]

In composition, five of these *increase* the signification: *εἰς*, *ἐκ*, *σὺν*, *περὶ*, *ὑπέρ*.

Six sometimes *increase*, and sometimes *change: ἀντὶ*, *ἀπὸ*, *διὰ*, *κατὰ*, *παρὰ*, *πρός*.

One *diminishes: ὑπό.*

One *changes: μετά.*

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[1] So in Ovid; *Dyspari*, Unhappy Paris!

[2] Of the Prepositions the three first are *Atonics*, without an accent, the rest are Oxytons.

Metrical Synopsis of the Government of Prepositions:

'Αντ', ἀπ', ἐϰ, πϱὸ, Genit. εἰς, ἀν', Acc. σὺν, ἐν que Dativo,
Δι', ὑπὲρ, Acc. Genitiv. ϰατὰ ϰαὶ μετὰ insuper addunt.
'Αμφ', ἐπ', ὑπὸ, παρὰ, πϱὸς, πεϱὶ, tres sumunt sibi casus,
Poetæ jungunt ἀνὰ, ϰαὶ ϰατὰ, ϰαὶ μετὰ Dandi.

CONJUNCTIONS

will be exhibited with the Moods, to which they are joined, in the SYNTAX,

SYNTAX.[1]

The Nominative and the Verb.

A Neuter Plural is generally joined with a Verb Singular; as,

Ὄρεα τρέμε, Homer, *Mountains trembled.*[2]

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[1] The rules of construction, which are common to the Greek and Latin languages, are here omitted; but some of the anomalies are noticed, which the latter has imitated from the former,

[2] As a Noun of multitude Singular may be followed by a Verb Plural, a Neuter Plural is often taken in a collective sense, and followed by a Verb Singular. Thus when Homer says δοῦρα σέσηπε, he means *the collection of planks and timber, with which the ships were constructed.*

This Plural Noun is sometimes Masculine or Feminine, but it is used in a collective sense; as ἀχεῖται ὀμφαὶ μελέων, Pindar; δέδοκται ϛλήμονες φυγαὶ, Euripides.

In the Doric and Ionic Dialects the Singular or Plural Verb followed the Neuter Plural Nominative; the Attic restricted the Verb to the Singular, except in some instances, of which animals are the subject.

This construction is not confined to the Greek language. It is frequent in the Hebrew: see Exodus xxi. 4. Job xii. 7. Isaiah ii, A Dual Nominative is sometimes joined with a Verb Plural; as,

Ἄμφω λέγουσι, Herodotus, *Both say.*[1]

The Substantive and the Adjective.

An Adjective of the Masculine Gender is sometimes found with a Feminine Substantive; as,

Τὼ γυναῖκε, Xenophon, *The two women.*[2]

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11. Psalm lxxiii. 7. &c. In French this mode is common in every Gender in an Impersonal form: *Il est des hommes, il est des femmes.* But the Verb in that case precedes the Nominative, *il vient de sonner dix heures;* if the Nominative precedes, it has a Verb Plural: *dix heures viennent de sonner.*

[1] In the same manner a Dual Substantive, as it signifies more than one, may have an Adjective Plural; but it can be only by a forced Enallage that the Verb or Adjective can be of the Dual number, when the Noun implies more than two.

[2] This Attic construction is used in order to generalize the sense, as Θεὸς and *Deus* are applied to both sexes for a divine, ἄνθρωπος and *homo* for a human person. Thus *ducente Deo* in Virgil refers to Venus, and αὐτὴν τὴν Θεὸν in Herodotus to Minerva. Perhaps also this form is adopted to dignify the female sex. On this principle, when a woman speaks of herself in the Plural Number, a mode of speech adopted by the great, she uses the Masculine Gender; as οἱ προθνήσκοντες, Eurip. spoken by Alcestis of herself; κτενοῦμεν, οἵπερ ἐξεφύσαμεν, by Medea; παθόντες, ἡμαρτηκότες, Sophocles, by Antigone. This mode is confined to the Dual and Plural. The Masculine Article is joined with a Feminine Noun in the Dual only.

Compound and Derivative Adjectives in ος are considered by the

A Substantive is sometimes used as an Adjective; as,

Γλῶσσαν Ἑλλάδα ἐδίδαξε, Her. *He taught the Greek language.*[1]

The Substantive is often changed into a Genitive Plural, preceded by an Article; as,

Οἱ ἀγαθοὶ τῶν ἀνδρῶν, Isocrates, *Honorable men.*[2]

The Genitive of Personal is used instead of the Possessive Pronouns; as,

Τὴν μητέρα μου τιμᾷς, Xen. *You honor my mother.*[3]

Attic writers as of two terminations, consequently used as Feminine as well as Masculine. See page 19.

When the Adjective is put in the Neuter after a different Gender, χρῆμα is understood, as ὀρθὸν ἡ ἀλήθεια, Soph. Thus *triste lupus stabulis*, Virg. The ellipsis is sometimes supplied, as ἀθάνατον χρῆμα ἡ ἀλήθεια, Epictetus.

[1] So *ficus anus*, Pliny, *An old fig-tree*. This combination is common in English; thus *sea water*, *gold watch*, *house dog*. Ἑλλὰς may be considered as an Adjective used as a Substantive, as πατρὶς and *patria*.

[2] So *nigræ lanarum nullum colorem bibunt*, Plin. By this construction Eminence is expressed in Hebrew, as Prov. xxi. 20. Isaiah xxviii. 8.

[3] The Greek orators generally use the Pronouns Possessive with the Article, as τὴν ὁμόνοιαν τὴν ὑμετέραν οἱ πολλοὶ μισοῦσι, Isoc.

THE RELATIVE AND THE ARTICLE.[1]

The Relative often agrees with its Antecedent in case, by attraction; as,

'Εν ταῖς ἑορταῖς, αἷς ἤγομεν, Aristophanes, *In the festivals, which we celebrated.*[2]

The Article is poetically used for the Relative; as,

Πατὴρ, ὅ σ' ἔτρεφε, Hom. *Your father, who educated you.*[3]

The Article, when it differs from the English, is found in a general, or indefinite sense, and even before proper names; as,

Τὴν εἰρήνην ποιεῖσθαι, Demosthenes, *To make peace.*[4]

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[1] As the Relative and the Article have the same origin, as they are frequently used the one for the other, and the Feminine in both is distinguished only by the Accent, they are joined under one head.

[2] This is called *attraction*, as the Antecedent attracts the Relative into its case. This Attic form has been imitated in Latin: *Si quid agas eorum, quorum consuêsti*, Cicero.

The Relative, in this construction, sometimes precedes the Substantive; as σὺν ᾗ ἔχεις δυνάμει, Xen.

[3] The Article is often put for οὗτος and ἐκεῖνος, as ὁ γὰρ βασιλῆϊ χολώθεις, Hom. In this sense ὁ or ὃ may be considered as the Nominative of the Pronoun Personal οὗ. The Relative also sometimes bears the same signification, as ἦ δ' ὃς, Plato, *And he said.*

[4] Similar to this is the French idiom *la paix.* Even in these instances a particular emphasis is often implied: thus ἡ εἰρήνη may signify *the peace desired;* ὁ Σωκράτης, *the great philosopher.* In Italian *Il Tasso*, and in French *le Tasse*, express *the Poet Tasso.* Thus in Hollinshed and Shakespeare, *The Douglas.*

Ἔφη ὁ Σωκράτης, Xen. *Socrates said.*[1]

It is frequently joined to a Participle; as,

Ὁ φυλάττων, Her. *The guarding,* i. e. *he, who guards.*[2]

The Article in the Neuter Gender, before a Genitive, signifies elliptically *possession* or *relation;* as,

Ὁ Θεὸς τὰ τῶν ἀνθρώπων διοικεῖ, Isoc. *God directs the affairs of men.*[3]

---

[1] Xenophon frequently omits the Article, *ἀδίκει Σωκράτης,* Memor. but never when *ἔφη* or *εἶπε* follows.

[2] The Article is sometimes dropped by the Poets, and the Participle is used alone, as *εὑρὼν,* Pind. the *inventor; ἀμῶντες,* Theocritus, the *reapers.* Thus in Horace *spectans,* the spectator; *mugientes,* the oxen.

[3] Sometimes the ellipsis is supplied, as *τὰ τῶν Θηβαίων πράγματα κακῶς ἔχει,* Isoc.

In some cases the relation between the Article and the Noun following is so close, that the distinction between the *property* and the *thing* itself is scarcely perceptible, as *τὰ τῆς τύχης ὀξείας ἔχει τὰς μεταβολὰς,* Dem. *FORTUNE has sudden revolutions.* Thus *τὸ ἐμὸν, τὰ ἐμὰ,* are sometimes equivalent to *ἐγὼ,* &c.

The Plural Article, followed by *ἀμφὶ* and *περὶ* with a proper name, signifies *attendants,* or the *party,* as *οἱ ἀμφὶ Πρίαμον,* Hom. meaning *the attendants of Priam; ἐπετίθεντο τῷ Σωκράτει οἱ ἀμφὶ τὸν Ἄνυτον,* Ælian, meaning *the party of Anytus.* Here is evidently a distinction of persons, and Priam and Anytus alone cannot be implied. This is found in Latin: *Qui circa illum erant,* Ter. *Qui sunt à Platone,* Cic.

The Article has a peculiar construction in this elliptical form before an Accusative and an Infinitive Mood; as *τὸ χαίρειν τοῖς μιμήμασι πάντας, σύμφυτον τοῖς ἀνθρώποις ἐστὶ,* Arist. *This circumstance,* that all should delight in imitations, is natural to men. This form is common in the Scriptures; as *ἐν τῷ εἶναι αὐτὸν,* St. Luke; i. e. *ἐν τῷ χρόνῳ,* or *πράγματι, in the time,* or *circumstance,* that he was; or simply, *while he was.*

THE GENITIVE.[1]

The *matter*, of which a thing is made, is put in the Genitive; as,

Τὸν δίφρον ἐποίησεν ἰσχυρῶν ξύλων, Xen. *He built the chariot of strong wood.*[2]

Cost or *value*, *crime* or *punishment*, *difference* or *eminence*, are put in the Genitive; as,

Δὸς αὐτὸν ἡμῖν δραχμῆς, Anacreon, *Give him to us for nine pence.*[3]

Γράφομαί σε μοιχείας, Lysias, *I accuse you of adultery.*[4]
Διαφέρων τῶν ἄλλων, Plato, *Different from the others.*
Χάρμα πάντων ἐπάξιον, Pindar, *A joy surpassing all.*

Part of time is put in the Genitive; as,

Θέρους τε καὶ χειμῶνος, Xen. *In summer and winter.*[5]

---

[1] The primary signification of the Genitive is the *origin*, or *cause*, from which a thing proceeds, or *possession*. To these may be traced most of the uses, to which that case is applied. But in construction, it must depend either on a Substantive, or a Preposition expressed or understood.

[2] This Genitive is governed by *ἐκ* and *ἀπὸ*, sometimes expressed, as *τετυγμένα ἐξ ἀδάμαντος*, Theocr. *ἀπὸ ξύλων πεποιημένα*, Hesiod.

[3] This is governed by *ἀντὶ*, as *ἀλλάττεσθαι τινὶ τροφὰς ἀντὶ νομίσματος*, Arist. Sometimes the Dative is used; *πρίασθαι βουσὶ*, Lucian.

[4] This is governed by *περὶ*, as *διώκω σε περὶ θανάτου*, Xen. These words are sometimes put in the Dative, *ζημιώσαντος πεντήκοντα ταλάντοις*, Her.

[5] This is governed by *ἐπὶ*, sometimes expressed, as *ἐπ' ἡμέρης*, Her. When the Dative is used, it is governed by *ἐν* understood, and sometimes expressed: *ἐν τῷ αὐτῷ θέρει*, Thucydides.

Exclamations of *grief* and *surprise* are put in the Genitive; as,

Τῆς μωρίας, Aristoph. *What folly!*[1]

Comparatives are followed by a Genitive; as,

Ἀναρχίας μεῖζον οὐκ ἔστι κακὸν, Sophocles, *There is no greater evil than anarchy.*[2]

Verbs signifying the *senses*, or the *passions*, are followed by a Genitive; as,

Τῶν μαρτύρων ἀκηκόατε, Isoc. *You have heard the witnesses.*[3]

---

[1] Οἴμοι is often prefixed, as οἴμοι τῶν κακῶν, Aristoph. i. e. ἕνεκα.

[2] This Genitive is governed by ἀντὶ or πρό. *Than* after a Comparative is often expressed by ἢ, as τί γένοιτ' ἂν ἕλκος μεῖζον, ἢ φίλος κακὸς, Soph.

The Comparative μᾶλλον is sometimes understood, as καλὸν τὸ μὴ ζῆν ἐστὶν, ἢ ζῆν ἀθλίως, Menander.

Perhaps the Genitive after the Comparative may be considered as the Case Absolute: thus ἀναρχίας (οὔσης und.) *anarchy existing, there is no greater evil.*

Perhaps too, ἢ after a Comparative may be considered as the Subjunctive of εἰμί. On that principle, the resolution of the two last examples will be: *let there be*, or *if there be a bad friend, what can be a greater sore? If it be* necessary *to live miserably, not to live is desirable.*

[3] Many of these are frequently found with an Accusative. Those of *seeing* always, as ὁρῶ τὸν καιρὸν, Isoc.

Ἀκούω, signifying *to hear* oneself called, or simply *to be called*, has the construction of Verbs of existence, as οὔτ' ἀκούσομαι κακὸς, Soph. It is often used with the Adverbs εὖ, κακῶς, and καλῶς, and followed by ὑπὸ or παρὰ with a Genitive, as κακῶς ἀκούειν ὑπὸ τῶν πολιτῶν, Isoc. Thus Cicero, *Est hominis ingenui velle benè audire ab omnibus.* So Milton, *Or hearst thou rather pure etherial stream.*

Τίς οὐκ ἂν ἀγάσαιτο τῆς ἀρετῆς; Dem. *Who would not admire virtue?*[1]

Τὸ ἐρᾷν τῶν σωφρόνων, Æschines, *To love the modest.*[2]

A Noun and Participle are put *absolute* in the Genitive; as,

Ἡλίου τέλλοντος, Soph. *The sun rising.*[3]

---

[1] Thus Virgil, *Justitiæne priùs mirer, belline laborum?*

[2] To these may be added Verbs signifying *to abstain, to ask, to attain, to begin, to care, to cease, to command, to conquer, to despise, to differ, to endeavour, to fill, to neglect, to remember, to restrain, to separate, to share, to spare;* and in general those, which imply *of* or *from,* and may be followed by ἐκ and ἀντί. But many of these are found with other cases.

The Latin language has imitated this construction: thus *Daunus agrestium regnavit populorum,* Horace; *Tempus desistere pugnæ,* Virg. &c.

[3] This construction may in general be considered as expressing the *cause* of the event, which is the subject of the sentence. Thus in the sentence, *Libertate oppressâ, nihil est quod speremus,* Cic. What is the *cause* of that state of desperation? *The destruction of liberty.* In *nil desperandum Teucro duce,* Hor. What is the *cause* of that confidence? *The direction of Teucer.* This is by some grammarians, but improperly, called, the case of *consequence.* It is governed by ἐκ, ἐπὶ or ὑπὸ understood, and sometimes expressed, ἀΰσάντων ὑπ᾽ Ἀχαιῶν, Hom. Thus Ovid, *Nullo sub indice.*

From this solution it will follow that the case *absolute* will vary according to the nature of the Prepositions, which govern it. Hence we find the Dative and Accusative in that sense; as Διὶ ὡς τερπικεραύνῳ χωομένῳ, Hom. evidently governed by ὑπό. The Attics often use the Accusative governed by a Preposition understood, as

The Genitive is often governed by a Substantive or a Preposition understood; as,

Πιεῖν ὕδατος, Her. (*μέρος* und.) *To drink some water.*[1]

Μακάριος τῆς τύχης, Aristoph, (*ἕνεκα* und.) *Happy by his fortune.*[2]

τέκν' εἰ φανέντ' ἄελπτα, Soph. *ἐνταῦθα δὴ τρία ὄντα φρούρια*, Xen. Thus the three cases, with which Prepositions are joined, may be used *absolutely*; in some writers they are used promiscuously, even in the same sentence.

To the Accusative must be referred most of those instances, which are said to be in the Nominative, as *δέον*, *ἐξὸν*, *παρὸν*, &c. Those, which are really in the Nominative, may be construed upon common principles; such as that in Hom. Il. I. 171. where *ἐών* refers to the Nominative of the Verb *οἴω*. In other instances, a Verb must be understood; but that anomaly is very unfrequent in good writers, though in use among the modern Greeks, as *μισεύοντας ἐγὼ ἀπὸ τὴν ἐκκλησίαν, ἔπεσεν ἡ στέγη τοῦ σπιτιοῦ σου*, *As I was coming out of the church, the roof of your house fell.* And yet some instances are found in Latin: *Ceteræ philosophorum disciplinæ,—eas nihil adjuvare arbitror*, Cic.

Nam nos omnes, quibus est alicunde aliquis objectus labos,
Omne quod est interea tempus, priusquàm id rescitum est, lucro est, Ter.

[1] Thus in French, *boire de l'eau, du vin*, &c.

[2] Thus in Latin, *Fortunatus laborum*, Virg. *Lassus maris et viarum*, Hor. *Sunt lacrymæ rerum*, Virg.

The Genitive of Substantives is often used for an Adjective, in the New Testament and in the Septuagint, in imitation of the Hebrew idiom; thus *ἄνθρωπος τῆς ἁμαρτίας*, *the man of sin*, for *the sinful man*. This mode has been lately adopted in the English language.

DATIVE.[1]

The *instrument* and *manner* of an action are put in the Dative;[2] as,

Ἀργυρέαις λόγχαισι μάχου, καὶ πάντα κρατήσεις, Oracle to Philip, *Fight with silver weapons, and you will conquer the world.*

Ἤλασε ξίφει καὶ ἔπεφνε δόλῳ, Hom. *He struck him with a sword, and killed him by stratagem.*[3]

Verbs signifying to *accompany* or *follow*, to *blame*, to *converse*, to *pray*, to *use*, are followed by a Dative; as,

Τῷ νῆες ἕποντο, Hom. *Him ships followed.*

Πιστοὺς ἡγοῦ τοὺς τοῖς ἁμαρτανομένοις ἐπιτιμῶντας, Plutarch, *Think those faithful, who reprove your faults.*

Σοφοῖς ὁμιλῶν, κἀυτὸς ἐκβήσει σοφὸς, Menander, *Associating with the wise, you yourself will become wise.*

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[1] This case is generally used as the Dative in Latin. It expresses the object, *to* which the action is directed, or *for* which it is intended. It implies *acquisition* and *loss*. It is placed after εἰμὶ, &c. in the sense of *habeo*, and after words signifying *likeness*, *agreement*, *trust*, *resistance*, *relation*, &c. It follows verbs compounded with ἀντὶ, ἐν, ἐπὶ, παρὰ, πρὸς, σὺν, ὑπό. It is frequently governed by ἐν, ἐπὶ, σὺν, or some other Preposition, understood.

[2] This case in these instances may be called the Ablative; and the analogy with the Latin will be preserved.

[3] Instead of the Dative, the Prepositions διὰ, ἐν, ἐπὶ, κατὰ are sometimes used with their proper cases; as ἐπαίρεσθαι ἐπὶ πλούτῳ, Xen. ἐν βέλει πληγεὶς, Eurip.

To this rule may be referred the *excess* or *deficiency of measure*, as ἀνθρώπων μακρῷ ἄριστος, Her.

Εὔχεσθαι Διῒ, Hesiod, *To pray to God.*[1]

Προβάτοις χρῆσθαι, Xen. *To use sheep.*[2]

Neuter Adjectives in τον and τεον govern the *Person* in the Dative, and the *Thing* in the Case of the Verb, from which they are derived; as,

Τί ἂν αὐτῷ ποιητέον εἴη; Xen. *What must he do?*

Ὑμῖν ταῦτα πρακτέον, Dem. *You must do these things.*[3]

Ὁ αὐτὸς, *the same*, is followed by a Dative; as,

Τῆς αὐτῆς εἰσὶ ζημίας ἄξιοι οἱ συγκρύπτοντες τοῖς ἐξαμαρτάνουσι, Isoc. *Those, who conceal, are deserving of the same punishment as those, who commit, a fault.*[4]

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[1] Δέομαι requires a Genitive of the Person, as δεήσομαι ὑμῶν, Æsch.

[2] Many Verbs have a Dative of the *person*, and a Genitive of the *thing*, as ἀμφισβητῶ, κοινωνέω, μεταδίδωμι, μετέχω, συγγινώσκω, φθονῶ; and the Impersonals δεῖ, μέλει, μεταμέλει, μέτεστι, προσήκει; as ὧν ἐγώ σοι οὐ φθονήσω, Xen. σοὶ παίδων τί δεῖ, Eurip. But this Gen. will easily be referred to the government of a Preposition or a Noun.

[3] These Adjectives imply *necessity*, and have the force of the Latin Gerund. The whole construction has been imitated in Latin: *Quam viam nobis quoque ingrediendum sit*, Cic. *Æternas quoniam pœnas in morte timendum*, Lucretius.

They sometimes agree with the Substantives, as εὑρητέος νοῦς, Soph. περιοπτέη ἐστὶν ἡ Ἑλλὰς, Her.

[4] Σὺν is here understood. Thus in Latin, *Idem facit occidenti*, Hor. *Et nunc ille eadem nobis juratus in arma*, Ovid.

ACCUSATIVE.[1]

The Accusative is of universal use, with *κατὰ* understood;[2] as,

Δεινὸς μάχην, Æschylus, *Terrible in fight.*

Πειρῶ τὸ μὲν σῶμα εἶναι φιλόπονος, τὴν δὲ ψυχὴν φιλόσοφος, Isoc. *Endeavour to be in body fond of labor, and in mind a lover of wisdom.*[3]

Verbs signifying *to do* or *speak well* or *ill*, *to give* or *take away*, *to admonish*, *to clothe*, govern an Accusative of the Person, and another of the Thing;[4] as,

Πολλὰ ἀγαθὰ τὴν πόλιν ἐποίησε, Isoc. *He conferred many services on the city.*[5]

---

[1] The Accusative expresses the *object* of the action. It is, therefore, as in Latin, governed either by a Verb Active, or by a Preposition expressed or understood.

As in Latin, Verbs of *entreating*, *concealing* and *teaching* govern two Acc. Verbs Neuter also often assume an Active signification; and both are followed by an Acc. of their own signification.

The Accusative seems to be the favorite Case of the Attics, who frequently use it for the Genitive and the Dative.

[2] Or *διὰ, εἰς, περὶ, πρός*. *Κατὰ* is the most general, as it embraces the *parts*, *qualities* and *relations*; *διὰ* is applied to the *cause*; *εἰς, περὶ*, and *πρὸς* to *motion*. They are sometimes expressed, as *ὃς κατὰ σῶμα καλὸς, κατὰ νοῦν δ' αὖ ἐστὶν ἄμορφος*, Epigr.

[3] This construction is frequent in Latin poetry: *Crinem soluta*, Virg. *Humeros amictus*, Hor.

[4] One of these Accusatives is governed by *κατὰ* understood.

[5] To the Accusative of the *thing* are frequently substituted the Adverbs *εὖ, καλῶς, κακῶς*; as *παρόντας μὲν τοὺς φίλους δεῖ εὖ πράττειν, ἀπόντας δε εὐλογεῖν*, Epict. *Μὴ δρᾶ τοὺς τεθνηκότας κακῶς*, Soph.

Εἴργασμαι κακὰ τὸν οἶκον, Thucydides, *I have done evil to the house.*

Ἀποστερεῖ με τὰ χρήματα, Isoc. *He deprives me of my property.*

Ταῦτά σε ὑπομιμνήσκω, Thuc. *I remind you of these things.*

Εἵματά με ἐξέδυσαν, Hom. *They stripped me of my clothes.*[1]

Distance and *space* are put in the Accusative; as,

Ἔφεσος ἀπέχει ἀπὸ Σαρδέων τριῶν ἡμερῶν ὁδὸν, Xen. *Ephesus is distant from Sardis three days journey.*

VERBS PASSIVE.

Verbs of a *Passive* signification are ſollowed by a Genitive governed by *ὑπὸ*, *ἀπὸ*, *ἐκ*, *παρὰ*, or *πρὸς*;[2] as,

Ὁ νοῦς ὑπὸ οἴνου διαφθείρεται, Isoc. *The understanding is impaired by wine.*

Τέθνηκεν ὑφ᾽ ὑμῶν, Xen. *He was killed by you.*[3]

The Verb alone, implying *treatment*, may have the same construction, as *Ζεύς με ταῦτ᾽ ἔδρασεν*, Aristoph.

[1] Verbs of *adjuring* and *swearing* are also found with two Accusatives, as ὀρκίζω σε οὐρανὸν, Orpheus. Thus in Latin, *Hæc eadem Terram, Mare, Sidera juro*, Virg.

A change of Voice implies a change in the Case of the *Person*; but the Case of the *Thing* is preserved; as ἡμεῖς πλεῖστα εὐεργετούμεθα, Xen. θοιμάτιον ἐκδυόμενος, Dem. Thus in Latin, *Induitur faciem cultumque Dianæ*, Ovid. *Inscripti nomina regum*, Virg.

[2] The Preposition is often understood; as ἡττᾶσθαι τῶν συμφορῶν, Isoc.

[3] Thus in Latin, *Torqueor infestò ne vir ab hoste cadat*, Ovid. *Nihil valentius à quo intereat*, Cic.

Some Verbs, which in the Active are followed by the Genitive

INFINITIVE.

The Infinitive Mood is used to express the *cause* or *end* of an action; as,

Τίς σφωὲ ξυνέηκε μάχεσθαι; Hom. *Who induced them to fight?*[1]

The Pronoun Accusative, before the Infinitive, is frequently omitted; as,

Ἔφη ζητεῖν, (ἑαυτὸν und.) Plato, *He said that he was inquiring.*[2]

The Infinitive is often preceded or followed by a Nominative; as,

Σοφοκλῆς ἔφη, αὐτὸς μὲν οἵους δεῖ ποιεῖν, Εὐριπίδης δὲ οἷοί εἰσι, Arist. *Sophocles said that he made men such as they ought to be; Euripides, such as they are.*

---

or Dative of the *person*, and the Accusative of the *thing*, are preceded in the Passive by the Nominative of the *person;* as οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι φυλακὴν, Thuc. *They who were intrusted with the defence of the Athenians,* or *they to whom the defence of the Athenians was intrusted.*

[1] Similar to this is the English idiom. The Latin uses *ut* or *quo* with a Subjunctive. Sometimes in Poetry it admits the Greek construction, as, *Dederatque comas diffundere ventis,* Virg.

[2] Thus in Latin, *Sed reddere posse negabat,* (*se* und.) Virg. The Infinitive Mood and the preceding Verb, generally, but not always, relate to the same person; εἴτις σοῦ λαβόμενος εἰς τὸ δεσμωτήριον ἐπάγοι, φάσκων ἀδικεῖν, (σὲ und.) Plato. *Nos abiisse rati,* (*eos* und.) Virg.

Ἔφησε φίλος εἶναι, Plutarch, *He said that he was a friend.*[1]

Instead of the Infinitive preceded by the Accusative, the Indicative preceded by *ὅτι* or *ὡς*[2] is commonly used; as,

Γνῶθι ὅτι ἐγὼ ἀληθῆ λέγω, Xen. *Know that I speak truth.*

---

[1] Thus in Latin, *Rettulit Ajax esse Jovis pronepos,* Ovid.

[2] Ὅτι and *ὡς* are really Pronouns: the former the Neuter of *ὅστις, ἥτις;* the latter the same as *ὃς*, in an adverbial form. This will clearly explain the construction: *γνῶθι ὅτι,* *know* that; *ἐγὼ ἀληθῆ λέγω, I speak truth.* *Λέγω ὡς,* *I say* that or thus: *ἐκεῖνος οὐ πολεμεῖ, he does not make war.* So, *And they told him* that *Jesus passeth by,* Luke 18. It is not necessary that *τὶς* should be always joined with *ὅς*. We find in Homer, *Γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων:* that is, *Γιγνώσκων ὃ,* *Knowing* this: *Apollo stretched his hand over him.*

Ὅτι is sometimes used at the end of a sentence in a manner, which strongly elucidates this explanation: *ἀλλ' οὐκ ἀποδώσεις, οἶδ' ὅτι,* Aristoph. *But you will not restore it, I know* that.

Sometimes *ὅτι* is added to strengthen the force of another Pronoun, a practice common to the best Greek and Latin writers: *ἀλλ' οὖν ἔγωγ' οὐ παύσομαι, τοῦτ' ἴσθ' ὅτι,* Aristoph. *Hoc ipsum scias.*

The Greeks in narrations frequently use the Present tense, when *ὅτι* introduces the words of the person, who is the subject of the narrative. But the Latins, in the idiom of the Accusative and Infinitive, place the Verb in the Perfect tense.

Ὅτι sometimes signifies *that,* or *to the end that.* In this sense the Latin *utì,* generally shortened into *ut,* is the same word. Here it is still the Pronoun, and the full expression is *διὰ ὅτι, for that, for this.* The two words often coalesce, and become *διότι.* Thus

Λέγω ὡς ἐκεῖνος οὐ πολεμεῖ, Dem. *I say that he does not make war.*[1]

The Infinitive is used with or without a Preposition, for the Latin Gerunds and Supines; as,

Ἐπιστάμενος πολεμίζειν, Hom. *Skilled in the art of war.*[2]

Ἐν τῷ μαθεῖν, Soph. *In learning.*[3]

Ἱκανὸς εἰπεῖν καὶ πρᾶξαι, Lysias, *Qualified to speak and to act.*[4]

Shakespeare, *For that I am some twelve or fourteen moonshines lag of a brother.*

Sometimes ὅτι signifies elliptically *what is the reason why—*; as, εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων, Hom. Here the full expression is, εἴποι τί ἐστιν αἴτιον ὅτι—*let him say what is the reason for this, Phœbus is so enraged;* or διὰ ὅτι.

It is likewise frequenly used for *because*, and is there too governed by διὰ, *for this reason.*

These observations will easily suggest an analogical solution of the origin and use of the word in other languages.

[1] This construction has seldom been imitated in Latin. But ὅτι has been rendered by *quòd*, *quia*, and even *quoniam* in the Vulgate, a translation, which disgusted the classical reader, and which was succeeded by the more elegant versions of Beza and of Castalio. Yet we find some instances of that use of *quòd*. *Equidem scio jam filius quòd amet meus*, Ter. *Præmoneo, nunquam scripta quòd illa legat*, Ovid.

[2] So in Latin, *Et jam tempus equûm fumantia solvere colla*, Virg, for *solvendi*.

[3] *Cantare pares*, Virg. for *cantando*.

[4] *At rubus et sentes, tantummodo lædere natæ*, Ovid, for *ad lædendum*.

Πιστοὺς πέμπει ἐπισκεπεῖν, Xen. *He sends trusty men to examine.*[1]

Κάλλιστα ἰδεῖν, Xen. *Most beautiful to behold.*[2]

The Infinitive of the Present, Future, and Aorists, preceded by the Verb *μέλλω*, expresses the Future; as,

Μέλλω τεθνάναι, Plato, *I am to die.*[3]

The Infinitive of many Verbs is preceded by *ἔχω*, in the sense of *δύναμαι*; as,

Μηδὲν ἔχουσιν εἰπεῖν, Dem. *They have nothing to say.*[4]

The Infinitive is often governed by another Verb in an Imperative sense, understood; as,

Μή τι σύγ᾽ ἀθανάτοισι μάχεσθαι, Hom. (*ὁρᾶ*, *beware*, und.) *Nor contend thou with the immortals.*[5]

The Infinitive is sometimes put *absolutely*, without another Verb expressed; as,

Ὡς ἁπλῶς εἰπεῖν, Dem. *To speak plainly.*
Δοκεῖν ἐμοὶ, Soph. *As it appears to me.*
Μικροῦ δεῖν, Isoc. *Nearly.*[6]

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[1] *Semper in Oceanum mittit me quærere gemmas*, Propertius, for *quæsitum*.

[2] *Niveus videri*, Hor. for *visu*.

[3] More congenial is the French idiom, *je dois mourir*. It exactly expresses a sense of *μέλλω*, which refers to *probability*, and is applied to any time, as *τὰ μέλλετ᾽ ἀκουέμεν*, Hom. *Vous devez l'avoir entendu*.

[4] Thus in Latin, *De Diis neque ut sint, neque ut non sint, habeo dicere*, Cic.

[5] Thus in Italian, *non dir niente*, take care *to say nothing*.

[6] The Infinitive is sometimes understood, as *ὀλίγου παρεδόθη*, Lysias, (*δεῖν* und.) *συνέλοντι*, Dem. (*φράσαι* und.)

PARTICIPLE.

The Participle is often elegantly preceded by the Verbs *εἰμὶ, γίνομαι, ὑπάρχω, ἔχω*;[1] as,

Χάρις χάριν ἐστὶν ἡ τίκτουσ' ἀεὶ, Soph. *A kindness always produces a kindness.*[2]

Οὐκ ἐχθρὸς ὑπῆρχεν ὢν, Dem. *He was not an enemy.*

Τὸν λόγον σου θαυμάσας ἔχω, Plato, *I have admired your speech.*[3]

With a Participle *τυγχάνω* signifies *by chance*; *λανθάνω*, *privately* or *ignorantly*; *φθάνω*, *previously*; as,

Ἔφη τυχεῖν ἰὼν, Her. *He said that he chanced to be.*

Ἐλάθομεν διαφέροντες, Plato, *We were not aware that we differed.*[4]

---

[1] The Participle is sometimes used alone, *εἰμὶ* being understood, as *μήκων κάρη βάλεν, ἥτ' ἐνὶ κήπῳ βριθομένη*, Hom. (*ἐστὶ* und.) *A poppy bends the head, which in a garden is weighed down.* This ellipsis is found in Latin, not only in the Poets, but in the Historians, particularly in Tacitus. To this construction may be generally referred what is called the Nominative absolute. Thus *φύλαξ ἐλέγχων φύλακα*, Soph. (*ἦν* und.) *Guard was blaming guard.* *σωθεὶς δὲ, παῖδας ἐξ ἐμῆς ὁμοσπόρου κτησάμενος*, Eurip. (*εἶ* und.)

[2] Thus in Latin, *Quos videas esse bibentes*, Plaut. *Est loquens Socrates*, Cic.

[3] This is imitated in the Latin Participle Passive, *Neque ea res falsum me habuit*, Curtius. Similar to this are the French and English idioms.

[4] Thus in Latin, *Nec vixit malè, qui natus moriensque fefellit*, Hor.

Φθάνω τοὺς φίλους εὐεργετῶν, Xen. *I anticipate my friends in conferring benefits.*

The Participle is used after δῆλος, φανερὸς, ἀφανὴς, &c. as,

Αὐτὸς τοῦτο ποιῶν φανερὸς ἦν, Arist. *He manifestly did this.*

The Participle is used instead of the Infinitive, after Verbs signifying *to persevere, to desist, to perceive,* or an *affection of the mind;* as,

Τὴν εἰρήνην ἄγοντες διατελοῦσιν, Isoc. *They continue preserving peace.*[1]

Θεὸν οὐ λήξω προστάτην ἔχων, Soph. *I shall not cease having God for my defender.*

Ἴσθι ἀφιγμένη, Aristoph. *Know that thou art come.*

Μέμνησο ἄνθρωπος ὤν, Simonides, *Remember that you are a man.*

Ὁ θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροὺς, Xen. *God is often delighted in making the little great, and the great little.*[2]

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[1] The English idiom is perfectly similar. Some instances occur in Latin, *Scit peritura ratis,* Statius. *Sensit medios delapsus in hostes,* Virg.

[2] Σύνοιδα is found with various cases: ξύνοιδα ἐμαυτῷ σοφὸς ὢν, Plato. ἐμαυτῷ ξυνῄδειν οὐδὲν ἐπισταμένῳ, Plato.

This last expression must be referred to the force of ATTRACTION, which is particularly exerted on Participles. *Attraction* is indeed of universal influence in Greek construction. It seems as if, on many occasions, of two words relating to each other, but in different constructions, the Greeks wished one only to be in a particular case, and the other to be *attracted* by it in the same case.

A few additional instances will be here given. Οὐδενὶ πώποτ' οὐδ'

ADVERBS

are followed by the Genitive, Dative, or Accusative ;[1] either because they are originally Nouns, or because those cases are governed by a Preposition understood.

Examples of the former :

Πλὴν, rejection, πλὴν ἐμοῦ, Æschyl. *Excepting me.*[2]

Χάριν, for the sake, χάριν Ἕκτορος, Hom. *For the sake of Hector.*

αἰσχρῶς οὐδ' ἀκλεῶς ἀπέβη, τοὺς ἱκέτας ἐλεήσαντι, Isoc. *It has never been disgraceful or inglorious in any one to pity the suppliant.* ἐλεήσαντι is here attracted into the case of οὐδενί. Σκοπούμενος εὕρισκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος, Isoc. *Having considered, I found that I could by no means otherwise execute the business.* διαπραξάμενος is attracted into the case of σκοπούμενος. Οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένῳ, Plato, *I do not now repent having thus defended myself*; for ἀπολογήσασθαι. Thus in Latin, *Sed non sustineo esse conscius mihi dissimulanti*, Fabius.

A Noun between two Verbs is frequently *attracted* into the case of that Verb, to which it has less relation. Thus ἔγνων δημοκρατίαν, ὅτι ἀδύνατός ἐστιν ἑτέρων ἄρχειν, Thuc. for ἔγνων ὅτι δημοκρατία. Φράσατέ μοι τὸν δεσπότην, ὅπου 'στὶ, Aristoph. for ὅπου ὁ δεσπότης. Thus in Latin, *Servum meum miror, ubi sit*, Plaut. *Hæc me, ut confidam, faciunt*, Cic. *Istud fac me ut sciam*, Ter.

[1] Ἴδε and ἰδοὺ *behold*, which are sometimes, like the Latin *en* and *ecce*, found with a Nominative, are really Verbs, and govern the Accusative ; as, ἰδού με, Eurip.

[2] Πλὴν sometimes assumes the nature of a Disjunctive, and is followed by every case, according to the government of the Verb, with which it is connected ; as, οὐδέν ἐστιν ἄλλο φάρμακον, πλὴν λόγος, Isoc. οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν, Aristoph.

Χωρὶς, *separation*, χωρὶς τῶν ἀνδρῶν, Her. *Without the men.*
Τοῦ Διὸς ἐνώπιον, Plut. *In the sight of God.*

Examples of the latter:

Ἄνευ ὀνομάτων, Plato, (ἀπὸ und.) *Without names.*
Ἅμα λαῷ, Hom. (σὺν und.) *With the people.*
Ναὶ μὰ[1] τόδε σκῆπτρον, Hom. (ἐπὶ und.) *I swear by this sceptre.*[2]

Adverbs of *time* are sometimes changed into Adjectives; as,

Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα, Hom. *A man of counsel ought not to sleep the whole night.*[3]

Adverbs of *quality* are elegantly joined with the Verbs ἔχω, πάσχω, ποιέω, φέρω, φῦμι, χράομαι, &c. as,

Ἡδέως ἔχε πρὸς ἅπαντας, Isoc. *Be pleasant to all.*
Εὖ πάσχειν, εὖ ποιεῖν, Dem. *To receive, to confer, benefits.*

Two or more *Negatives* strengthen the Negation; as,

Οὐκ ἔστιν οὐδὲν, Eurip. *There is nothing.*
Οὐδέποτε οὐδὲν οὐ μὴ γένηται τῶν δεόντων, Dem. *Nothing that is necessary will ever be done.*[4]

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[1] Μὰ generally *denies*, unless it is joined with ναὶ; νὴ *affirms*, unless joined with a Negative.

[2] The Preposition is sometimes expressed: ἑκὰς ἀπ' ἑωϋτῶν, Her. μέχρις ἐπ' ἐμοῦ, Hom. τῆλε ἀπὸ σχεδίης, Hom. ἅμα σὺν αὐτοῖς, Plut.

[3] Thus in Latin, *Nec minùs Æneas se matutinus agebat*, Virg. *Nec vespertinus circumgemit ursus ovile*, Hor.

[4] In Latin, two *Negatives* make an *Affirmative;* yet the Greek idiom has been imitated: *Neque tu haud dicas tibi non prædictum*, Ter. In Plautus this licence is frequent.

PREPOSITIONS

govern the Genitive, Dative, or Accusative.[1]

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[1] The principal relations of things to one another are expressed in Greek by three cases; *origin* and *possession* by the Genitive, *acquisition* and *communication* by the Dative, and *action* by the Accusative. The other relations, of *time* and *place, cause* and *effect, motion* and *rest, connexion* and *opposition,* are expressed by PREPOSITIONS.

In the origin of language and of civilization PREPOSITIONS were few; but when the progress of arts increased the relations of things, they became more numerous. In succeeding ages, when the extension of Mathematical, and the improvements in Philosophical, Science produced new combinations of language, and required a greater precision of expression, the number of Prepositions was necessarily increased.

But that great variety, which became expedient in modern times, has been applied to the Greek language, and produced some confusion and difficulty to the learner. Twenty different meanings have been assigned to a Greek Preposition: nor were those meanings marked with slight shades of difference: the same Preposition has been made to bear the most opposite senses: *to* and *from, for* and *against, above* and *below.*

Some successful efforts have lately been made to clear these perplexities. *One* primary, natural sense has been assigned to each Preposition: to that sense may be referred all the other significations, arising from analogical or figurative relations, easily flowing from it, and regulated by the case, to which the Preposition is prefixed. From the combinations of the Prepositions with the different cases arises that variety, which forms one of the beauties of the Greek language. But that variety is consistent.

The meaning then of the Preposition adapts itself to the use of the Case. The primary and natural meaning of ὑπὸ is ***under.*** The Accusative is used after words signifying ***motion;*** hence ὑπὸ Ἴλιον

GENITIVE.

Ἀντὶ, *For.*

For: χάρις ἀντὶ χάριτος, Eurip. *Favor for favor.*
Instead of: εἰρήνη ἀντὶ πολέμου, Dem. *Peace instead of war.*

Ἀπὸ, *From.*

From: ἀπῆκε ἑωυτὸν ἀπὸ τοῦ πύργου, Her. *He threw himself from the tower.*
After: ἀπὸ τοῦ ὕπνου, Thuc. *After sleep.*

ἦλθε, Hom. ***He came*** under ***the walls of Troy.*** **The Genitive** implies ***influence*** or ***origin;*** thus ὑπὸ καύματος, **Hes. Under *the influence of heat.*** The Dative expresses the ***instrument*** or ***manner;*** hence χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσα. **Hom.** ***Taken under, or by our hands.*** Before the Genitive and the Dative it confines itself to a state of ***rest.*** Thus simple and uniform are the uses, to which it is applied; yet Grammarians have not scrupled to give it the most discordant significations of ***under*** and ***upon, to*** and ***from, for*** and ***against, before*** and ***behind.***

Μετὰ signifies ***with.*** Prefixed to the Genitive and Dative it is confined to that meaning. When with an Accusative it implies ***motion,*** it is succession of place or time, in close affinity or conjunction ***with*** its object; thus μετ' ἴχνια βαῖνε, Hom. ***He went close*** with ***her steps,*** i. e. after her steps.

Ἐπὶ, ***upon,*** with a Genitive, signifies ***situation*** upon; with a Dative, ***close*** upon; with an Accusative, ***motion tending*** upon; &c.

In the Table and Synopsis of the Prepositions, the learner will easily and profitably trace the analogy of the different significations to the primitive meaning of each. The significations here given are few: but it is hoped that they will solve the greatest number of the instances of that important part of Greek construction.

Ἐξ or ἐκ,[1] *Out of.*

Out of: *Αἴας ἐκ Σαλαμῖνος ἄγεν νῆας,* Hom. *Ajax brought ships out of Salamis.*

From: *ἐκ θαλάσσης ἐς θάλασσαν,* Her. *From sea to sea.*

After: *ἐκ τῆς ναυμαχίας,* Her. *After the naval fight.*

Πρὸ, Before.

Before: *πρὸ θυρῶν φαίνετ' ἡμῖν,* Aristoph. *He appeared to us before the door.*

For: *πρὸ πατρίδος ἀποθνήσκειν,* Her. *To die for our country.*

DATIVE.

Ἐν, In.

In: *ἐν τῷ Θεῷ τὸ τέλος ἐστὶ,* Dem. *The end is in God.*

Σὺν, With.

With: *σὺν Θεῷ,* Her. *With God.*

ACCUSATIVE.

Εἰς or *ἐς, Into.*

Into: *εἰς ἄστυ καταβαίνειν,* Isoc. *To descend into a city.*

GENITIVE and ACCUSATIVE.

Διὰ, Thro'.

Thro': G. *διὰ χειμῶνος,* Xen. *Thro' the winter.*
A. *διὰ πόντον,* Pind. *Thro' the sea.*
After: G. *διὰ μακροῦ χρονοῦ,* Æschyl. *After a long time.*
On account of: A. *διὰ σὲ,* Soph. *On account of you.*

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[1] As a Greek word cannot properly end in a Mute, it is probable that *ἐξ* was the original word, which lost *ς* before a Consonant, and was softened into *ἐκ*. So *ex* and *e* in Latin.

Κατὰ, According to.

Under: G. *δῦναι κατὰ τῆς γῆς,* Plato, *To go under the earth.*
Thro': G. *κατὰ στρατοῦ,* Her. *Thro' the army.*
Against: G. *κατὰ τῆς πόλεως,* Æsch. *Against the city.*
According to: A. *κατὰ λόγον ζῆν,* Arist. *To live according to reason.*
In: A. *ἐζέσθην κατὰ κλισμοὺς,* Hom. *They sat in seats.*

Ὑπὲρ, Over.

Above: G. *ὑπὲρ γῆς ἐστι;* Eurip. *Is he above ground?*
For: G. *θνήσκω ὑπὲρ σέθεν,* Eurip. *I die for you.*
Over: A. *ὑπὲρ τὸν δόμον,* Her. *Over the house.*
Beyond: A. *δύναμις ὑπὲρ ἄνθρωπον,* Her. *A power beyond that of man.*

DATIVE and ACCUSATIVE.

Ἀνὰ, Thro'.

Upon: D. *εὕδει ἀνὰ σκάπτῳ Διὸς αἰετὸς,* Pind. *The eagle sleeps upon the sceptre of Jove.*[1]
Thro': A. *ἀνὰ ὄρη,* Xen. *Thro' mountains.*[2]

GENITIVE, DATIVE, and ACCUSATIVE.

Ἀμφὶ, About.

On account of: G. *πίδακος ἄμφι μάχεσθον,* Hom. *They fought on account of a spring.*
About: G. *ἀμφὶ πόλιος οἴκουσι,* Her. *They dwell about the city.*

---

[1] A Dative after *ἀνὰ* is used by the Poets, and is commonly expressed by *upon.*

[2] Ἀνὰ signifies motion *upward, κατὰ* motion *downward.* So their corresponding Adverbs *ἄνω* and *κάτω* signify *upwards* and *downwards.*

Ἀνὰ is sometimes used adverbially in a *distributive* sense. Thus *ὕδατος ἀνὰ εἴκοσι μέτρα,* Hom. *Twenty measures of water to one (of wine.)* In this sense *ἀνὰ* is used in medical prescriptions.

Concerning: G. φάμεν ἀμφὶ δαιμόνων καλὰ, Pind. *To speak well concerning the gods.*

About: D. ἀμφὶ σώματι, Æschyl. *About the body.*

On account of: D. ἀμφὶ γυναικὶ πάσχειν, Hom. *To suffer on account of a woman.*

About: A. ἀμφὶ Τροίαν, Soph. *About Troy.*

Ἐπὶ, *Upon.*

Upon: G. ἐπὶ θρόνου ἐκαθέζετο, Xen. *He was sitting upon a throne.*

On account of: D. οὐκ ἔστι σοφοῦ ἐπὶ τοῖς προγόνοις μεγὰ φρονῆσαι, Isoc. *It is not the part of a wise man to think highly of himself on account of his ancestors.*

Upon: D. ἐφ' ἵππῳ, Xen. *Upon a horse.*

Near: D. ἐπὶ στόματι τοῦ ποταμοῦ, Thuc. *Near the mouth of the river.*

To: A. ἔρχεσθ' ἐπὶ δεῖπνον, Hom. *Go to dinner.*

On: A. ἐπὶ γαῖαν, Hesiod, *On earth.*

Μετὰ, *With.*

With: G. μετὰ τέχνης, Isoc. *With art.*

Among: D. αὐτὸς μετὰ πρώτοισι πονεῖτο, Hom. *He labored among the foremost.*[1]

To: A. Ζεὺς ἔβη μετὰ δαῖτα, Hom. *Jupiter went to a feast.*

After: A. οἱ νόμοι μετὰ τὸν Θεὸν σώζουσι τὴν πόλιν, Dem. *The laws, after God, preserve the state.*

Παρὰ, *Near.*

From: G. οὐ παρὰ φιλαργύρου χάριν δεῖ ἐπιζητεῖν, Plut. *We must not seek a favor from a miser.*

At: D. παρ' ὄχθαις, Anacr. *At the banks.*

Near: A. βῆ παρὰ θῖνα θαλάσσης, Hom. *He went near the sea shore.*

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[1] It is found with a Dative in poetry only.

To: A. παρὰ σὲ ἔρχομαι, Xen. *I come to you.*
Above: A. παρὰ τὰ ἄλλα ζῶα, Xen. *Above the other animals.*
Against: A. παρὰ φύσιν, Eurip. *Against nature.*

Περὶ, About.

About: G. τί περὶ ψυχῆς ἐλέγομεν; Plato, *What did we say about the soul?*
For: G. ἀμύνεσθαι περὶ πάτρης, Hom. *To fight for our country.*
About: D. θώρακα περὶ τοῖς στέρνοις, Xen. *A breast-plate.*
About: A. φυλακὴ περὶ τὸ σῶμα, Xen. *A guard about the body.*

Πρὸς, Towards.

By: G. πρὸς τῶν Θεῶν, Xen. *By the gods.*
For: G. πρὸς σοῦ, οὐδ' ἐμοῦ φράσω, Soph. *I will speak for you, not for myself.*
From: G. χρηστοῦ πρὸς ἀνδρὸς μηδὲν ὑπονόει κακὸν, Epict. *From a good man expect nothing bad.*
Towards: D. πρὸς τῷ τέλει τοῦ βίου, Æsch. *Towards the end of life.*
To: A. ἃ δ' ἂν μάθῃ παῖς, ταῦτα σώσασθαι φιλεῖ πρὸς γῆρας, Eurip. *What we learn in youth, we commonly preserve to old age.*
Against: A. πρὸς κέντρα μὴ λάκτιζε, Eurip. *Do not kick against the pricks.*

Ὑπὸ, Under.

Under: G. ὑπὸ νόσου ἀποθάνειν, Her. *To die under a disease.*
By: G. ὑπὸ χρήστων ἄγομαι, Aristoph. *I am harassed by my creditors.*
Under: D. ὑφ' ἡλίῳ, Eurip. *Under the sun.*
Under: A. ἀπαγαγὼν ὑπὸ φοίνικας, Xen. *Leading him under palm-trees.*

METRICAL SYNOPSIS of PREPOSITIONS.

'ΑΜΦ' 'Ελένης, Helenam propter; τῆς ἀμφὶ πόληος,
Circa urbem; ἀμφὶ σέθεν, de te; τῇδ' ἀμφὶ θυγατρὶ,
Ob natam; ἀμφ' ὤμοις, humeros circùm; ἀμφὶ ῥέεθρα,
Juxta undam. 'ΑΝ' σκήπτρῳ, sceptro super; ἦλθ' ἀν' ὅμιλον,
Per turbam. 'ΑΝΤῚ τέκνων, pro natis. Βῆ δ' 'ΑΠῸ Τροίης,
A Trojâ; γλώσσης ἄπο, linguâ; δεῖπνον ἀφ' ὕπνου,
Post somnum; πόντου ἄπο, à ponto procul. Ἔγχος
Ἦλθε ΔΙᾺ κραδίης, per cor; διὰ δῶμα, per ædes;
Οὐ διὰ τοῦτον, ob hunc. 'Ετράπην 'ΕΚ δείπνου ὕπνονδε,
Post cœnam; ἐκ νεφέλων, ex nubibus; ἐξ ἐμοῦ, à me.
ΕΙ'Σ γῆν, in terram. 'ΕΝ νηΐ, in navi. 'ΕΠῚ ῥάβδου,
In baculò; κέρδει ἔπι, propter; κεῖμ' ἐπὶ γαίῃ,
In terrâ; ποταμῷ ἔπι, juxta; βάσκ' ἐπὶ νῆας,
Ad naves; ἐπὶ νῶτα, super dorsum. ΚΑΤᾺ γαίας,
Sub terrâ; κατ' ἐμοῦ, contra me; ῥεῖ κατὰ πέτρης
Ὕδωρ, per saxum; καθ' Ὅμηρον ἔειπε, secundum;
Δῶμα κατ', in tecto. ΜΕΤᾺ τῶν, cum illis; μετὰ τοῖσιν,
Inter eos; μετὰ δαῖτ', ad cœnam; σὸν μετὰ πότμον,
Post fatum. ΠΑΡᾺ πατρὸς ἔβην, à patre; παρ' αὐτῷ
Κῦδος, apud; παρὰ ναῦς, ad naves; ἦν παρὰ δόξαν,
Contra; παρ' δύναμιν, supra vires; παρὰ κῦμα,
Juxta undam. ΠΕΡῚ σοῦ, de te; περὶ πατρίδος αἴης,
Pro patriâ; περὶ χειρὶ, manum circùm; περὶ ἄστυ,
Circa urbem. ΠΡῸ τέκνων, pro natis; ἦν πρὸ δόμοιο,
Ante ædes. ΠΡῸΣ γῆς, à terrâ; πρὸς Διὸς ὤμνυ,
Per Jovem; ἔην πρὸς σοῦ, pro te; πρὸς κύμασι, juxta;
Πρὸς λέχος, ad lectum; πρὸς δυσμενέας μαχέσασθαι,
Contra hostes. ΣῪΝ τοῖς, cum illis. Ἔθνησκ' 'ΥΠΕΡ ἡμῶν,
Pro nobis; κεφαλῆς ὕπερ ἶξεν, supra; ὑπὲρ ὦμον
Ἦλθε, super; φεύγεσκεν ὑπεὶρ ἅλα, trans mare fugit.
Ἦν 'ΥΠῸ γῆς, ὑπὸ γῇ, sub terrâ; σῶν ὑπὸ τέκνων
'Ολλύμεθ', à natis; ἦλθον δ' ὑπὸ κῦμα, sub undas.

CONJUNCTIONS and ADVERBIAL CONJUNCTIONS, which govern the

INDICATIVE.

Αἴθε, εἴθε,[1] *I wish,* before the Past Tenses.
Αὐτίκα, *as soon as.*
Ἄχρι & μέχρι, *as far as.*
Ἐπεὶ,
Ἐπείπερ, } *after.*
Ἐπείτοι,

Ἵνα, *where.*
Ἵνα, *that,* Imp. Fut. Aor.
Καίπερ, *altho':*
Μέσφα, *until.*
Μὴ, *lest,* Past.
Ὅπου, *when.*
Ὄφρα, *whilst,* Past.

OPTATIVE.

Αἴθε, εἴθε, *I wish,* Pr. and Fut.
Interrogative Particles, with ἄν.

Ἵνα,
Ὄφρα, } *that,* Past.
Πῶς ἂν, *how.*

SUBJUNCTIVE.

Ἂν, ἐὰν, ἢν, *if.*
Εἴπερ, *altho'.*
Ἐπὰν, ἐπειδὰν, *since.*
Ἕως ἂν, *until.*
Ἵνα,
Ὄφρα, } *that,* Pr. and Fut.

Κἂν, *altho'.*
Ὅπως ἂν, *that.*
Ὅταν, *when.*
Ὄφρα, *whilst,* Pr.
Πρὶν ἂν, *before.*
Ὡς ἂν, *that.*

INDICATIVE and OPTATIVE.

Ὅτι, *that.*

Ὅπως, *how, that.*

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[1] Αἴθε, εἴθε, and other Particles, are sometimes joined with the Imperfect and 2d Aorist of ὀφείλω, as αἴθ' ὄφελες ἄγονός τ' ἔμεναι, Hom.

INDICATIVE, OPTATIVE, and SUBJUNCTIVE.

Ἄχρι, μέχρι, until.
Εἰ,[1] *if.*
Μὴ, forbidding.[2]
Μήπως, lest.

Ὁπότε,
Ὁπόταν, } *when.*
Ὅτε,

INDICATIVE, OPTATIVE, SUBJUNCTIVE, and INFINITIVE.

Ἄν, κε,[3] Potential.
Ἕως, as long as.
Μήποτε, lest.

Πρὶν, before.
Ὡς, that.

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[1] Εἰ is used by the Dramatic Poets with the Indicative and Optative only. By Homer it is used with the Subjunctive also, joined to ἂν or κε.

When εἰ is used with an Imp. or an Aor. Indicative, the Verb in the corresponding clause, preceding or following, is put in the Indic. with ἂν: as εἰ μὴ τότ᾽ ἐπόνουν, νῦν ἂν οὐκ εὐφραινόμην, Aristoph.

[2] Μὴ, *forbidding*, with the *Present*, governs the Imperative, with the *Future* the Indicative, with the *Aorist*, when it refers to the Past, the Optative, when it refers to the Future, the Subjunctive.

[3] These Particles, ἂν used in prose, and κε and κεν in verse, give a *Potential* sense to the Verb. Thus in the Imp. εἶχον signifies *I had*, εἶχον ἂν, *I would have*. In the 2d Aor. εἶπον means *I said*, εἶπον ἂν, *I would have said*.

The Present Optative with ἂν is often used by tragic Writers in the sense of a Future Indic. thus μένοιμ᾽ ἂν, Soph. *I will stay*.

Ἂν frequently signifies *soever*, as ἅπανθ᾽ ὅσ᾽ ἂν λέγω, Aristoph. *Whatsoever things I may say*: ὅ τι κεν κατανεύσω, Hom. *Whatever I may nod*.

Ἂν in this case follows the Noun or Particle, and precedes the Verb.

INDICATIVE, OPTATIVE, and INFINITIVE.

'Επειὴ, } *since.*
'Επειδὴ, }

'Ωστε, so that.[1]

OPTATIVE and SUBJUNCTIVE.

'Επεὰν, after.

Μὴ, lest.

CONJUNCTIONS *Postpositive* are γὰρ, μὲν, δὲ, τε, τοίνυν.

These are *Prepositive* and *Postpositive,* ἂν, ἄρα, δὴ, ἵνα.

The rest are *Prepositive.*

These are called *Expletive,* which are not easily translated into other languages, but have a peculiar expression, the loss of which would be discovered by a critical judge of the niceties of Greek composition: ἂρ, ἄρα, αὖ, γε, δὴ, δῆτα, θην, κε, κεν, μὴν, νυ, περ, που, πω, ῥα, and some others used by the Poets.

CORRESPONDING PARTICLES.

'Επειδὰν, when,—τηνικαῦτα, then.
'Ηι, as far,—ταύτῃ, so far.
'Ημος, when,—τῆμος, then.
'Ηνίκα, when,—τηνίκα, then.
Καθάπερ, as,—οὕτω, so.
Μὲν, indeed,—δὲ, but.
Μὲν, both,—δὲ, and.
'Ομοίως, like,—ὥσπερ, as.
'Οπου, where,—ἐκεῖ, there.

Πρὶν, before,—ἢ, that.
Πρὶν, before,—πρὶν, that.
Τότε, then,—ὅτε, when.
Τότε, then,—ὅταν, when.
Τότε, then,—ἐπειδὰν, when.
Τότε, then,—ἡνίκα, when.
'Ως, as,—οὕτω, so.
'Ως, as,—ὡσαύτως, thus.
'Ωσεὶ, as,—οὕτω, so.

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[1] These have ἂν, expressed or understood, with the Optative: ὥστε is also found with the Imperative.

Ὁπου, where,—ἐνταῦθα, there.
Ὁπου, where,—ἔνθα, there.
Οὕτως, so,—ὡς, as.
Ὡσπερ, as,—οὕτω, so.
Ὡσπερ, as,—καὶ, so.
Ὡσπερ, as,—ὡσαύτως, thus.[1]

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[1] Some of these may be inverted thus;

ὅτε—τότε;   ὥς—οὕτως; &c.

One of the Corresponding Particles is frequently omitted, as οὐδὲν ἐν τῷ βιῷ τάχιστα γηράσκει ὡς ἡ χάρις, Socrates.

PROSODY.[1]

POSITION.

A Syllable, in which a short or doubtful Vowel precedes two consonants or a double letter, is long in every situation, as *δεινὴ δε̄ κλαγγὴ, αὐτὰρ ἐμε̄ Ζεὺς, κατᾱ̀ φρένα, πᾱτρὸς, τε̄κνον,* Hom.[2]

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[1] The word PROSODY is here used in its common application to the *quantity,* although *προσῳδία* signifies the *accent,* of syllables.

Those parts of *Prosody,* which are common to both languages, are here in general omitted.

[2] The exceptions to this rule take place when the latter consonant is a liquid. In *Epic* poetry they occur only in proper names, which cannot be strictly subjected to the rules of any metre, and in those words, which could not be used in any other position, as *ἠδε̆ βροτοῖσι, μοῖρᾰ κραταιὴ, πτερόεντᾰ προσηύδα,* &c.

In *Pastoral, Elegiac,* and *Epigrammatic* verse the syllable is more frequently short.

In *Dramatic* poetry the following rules may be observed:

A short vowel before a *soft* or *aspirate* Mute followed by a Liquid, and before a *middle* Mute followed by *ρ*, remains short. In Tragedy the syllable, if not final, is often long.

A short vowel before a *middle* Mute followed by *λ*, *μ*, or *ν*, lengthens the syllable in all Dramatic poetry.

The reason of the difference between Heroic and Dramatic poetry

A short Vowel is sometimes made long before a

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may be this. In the grave, majestic cadence of Heroic verse Spondees are frequent; but the Iambs and Tribrachs of the language of the Stage require short syllables. Hence the doubtful vowel in φθάνω, φθίνω, τίνω, &c. is long in Homer, and short in Iambic metre. It is remarkable that the short syllable prevails, in proportion as the style approaches to that of conversation. This difference will be traced in the progress from Homer to Aristophanes.

When the syllable is lengthened before two consonants, the vowel in pronunciation assumes one of them, as δε̆κ-λαγγὴ, ἐμε̄σ-Δεὺς, κατᾱφ-ϱένα, πᾱτ-ϱὸς, τε̄κ-νον; or, according to some, both, as πᾰ̄τϱ-ὸς, τε̄κν-ον. When the syllable remains short, the vowel concludes it, as πᾰ-τϱὸς, τε̆-κνον. So in Latin the first syllable in *Atlas* and *cycnus* is sometimes short, because it is pronounced *A-tlas*, *cy-cnus*.

When the vowel is followed by two consonants, the latter of which is not a liquid, or by two liquids, the syllable is long in every species of poetry. Hence if we find δε̆ Σκάμανδϱον, παϱᾰ σταθμῷ, we must observe that Κάμανδϱον was the ancient form, and that some MSS. have παϱ' σταθμῷ.

In Latin the short final syllable is scarcely ever lengthened before a mute and a liquid. Virgil has indeed *terrasquē tractusque maris*, but this is a Grecism. On the same principle we sometimes find a short vowel lengthened at the end of a word, if the next word begins with *sc, sp, sq, st;* but it most frequently remains short, particularly if the foot ends with the word. Virgil has lengthened the short syllable in one instance, *date telā: scandite muros;* and that at the end of a hemistich, where a pause takes place. He has left the syllable short in *Ponitĕ: spes.* Lucretius, though an imitator of the Greek cadences, never lengthens the syllable, but has it short in several instances: *molliă strata: cederĕ squamigeris, liberă sponte, pendentibŭ structas.* Horace uses the same practice: *fornicĕ stantem, præmiă scribæ, quiă scilicet, mală stultitia, mihĭ Stertinius.* He has it short even where the foot does not end with the word;

single consonant, particularly before a liquid, as πολλᾱ λισσομένω, Hom. παρᾱ ῥηγμῖνι, Hom.[1]

A short Syllable is often made long when the next word begins with a digammated vowel, as ο̄ς οἱ, for Ϝοἱ, Hom. μέλανο̄ς οἴνοιο, for Ϝοίνοιο, Hom. οὐδε̄ οὖς, for Ϝοὺς, Hom.[2]

When three short Syllables come together, it is

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velatumquĕ stolâ, sæpĕ stylum, fastidirĕ Strabonem. It is the same in Ovid: *carmină scripta, curvaminĕ spinæ, olentiă stagna,* and in many other instances, which, however, are susceptible of different readings. But no editor of Ovid has found in any MS. an instance of a short vowel lengthened.—Propertius preserves the short syllable: *brachiă spectavi, nunc ubĭ Scipiadæ, venundată Scylla, jam benĕ spondebant, tu capĕ spinosi;* and even *consuluitquĕ striges.* Catullus has a few examples of a lengthened syllable: *nullā spes, modō scurra, nefariā scripta.* Tibullus has *pro segetē spicas.* It must be observed, that the practice of placing a short vowel in that position is not common in Latin poets.

[1] It is generally long before ϱ, which with its aspirate appears to have been doubled in pronunciation, as παϱᾱῤῥηγμῖνι. This license is not confined to a liquid: ε̄πειδὴ, ο̄φιν, &c. Hom. Thus in Ennius, *Omnis cura viris, uter essēt induperator.* In Lucilius, *Intereunt, labuntur, euntūr omnia versum.*

[2] A short vowel is said sometimes to be made long by the force of the accent: thus Homer has made the penultima in Ἰλίου long. In other instances, the same cause has shortened a long syllable, as ἕως ἐγὼ πεϱὶ, Hom. where the last syllable in ἕως seems to be short on account of the elevation of the voice on the first, although that elevation does not naturally lengthen the syllable.

necessary, for the sake of the measure in Heroic verse, that one should be made long, as *ᾱθέατος*, *Πρῑαμίδης*.[1]

ONE VOWEL BEFORE ANOTHER.

A Vowel before another does not suffer elision, as in Latin, at the end of a word, unless an Apostrophe is substituted.[2]

A long Vowel, or a Diphthong, is generally shortened at the end, and sometimes at the beginning, of a word, before a vowel, as *οἴκῳ̆ ἐν*, Hom.[3] *ποῐεῖ*, Soph. *ἦ ζῶοῐ εἰμὲς*, Theocr.[4]

CONTRACTION.

A *contracted* Syllable is always long, as *ὄφιες*, *ὄφῑς*; *ἱερὸς*, *ῑρός*.

Two successive Vowels, forming two syllables, even in different words, frequently coalesce in poetry; thus θεὸς becomes a monosyllable, χρυσέῳ a dissyllable, and in ἢ λάθετ', ἢ οὐκ ἐνόησεν, Hom. ἢ οὐκ are pronounced as one syllable.

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[1] This takes place even where the three syllables are in different words, as *δῐὰ μὲν*, Hom. *δρῡὸς ἔ̆λυμα*, Hes

[2] The elision of Diphthongs takes place in verbs only: real instances of this are to be found only in the Fragments of the new Comedy.

[3] A long vowel, or a diphthong, may be considered as consisting of two vowels. If the latter is supposed to suffer elision, the former will of course remain short, as *οἶκο' ἐν*.

[4] Thus in Latin, *Nam sĭ abest*, Lucr. *Valĕ inquit*, *an quĭ amant*, *Hylă omne*, *Insulaĕ Ionio*, *Peliŏ Ossam*, *Iliŏ alto*, *aut Athŏ aut Rhodopen*, *servant tĕ amice*, Virg. *Si mĕ amas*, Hor.

The Greek Dramatic writers never admit in Iambic and Trochaic metres the *hiatus*, occasioned by a vowel or diphthong at the end of one word, and at the beginning of the next.

COMPOSITION AND DERIVATION.

Words compounded and derived follow the quantity of their primitives, as ἄτῑμος from τῑμὴ, φῠγὴ from ἔφῠγον.

A, privative, is short, as ἄτιμος; but long in ᾱθάνατος.

Ἀρι, ἐρι, βρι, δυς, ζα are short, as ζᾰθεος.

Penultima of Nouns and Adjectives increasing in the Genitive.

A is short, as σώμᾰτος. Except in

Nouns in αν, ᾱνος, as τιτὰν, τιτᾱνος.

The Doric Genitive, as Ἀτρείδᾱο, μουσᾱων for μουσᾱϝων.

Κέρας, κέρᾱτος;[1] *κρὰς, κρᾱτὸς; ψὰρ, ψαρὸς; θώραξ, θώρᾱκος; ἱέραξ, ἱέρᾱκος; κόρδαξ, κόρδᾱκος; νέαξ, νέᾱκος; ῥὰξ, ῥαγὸς; σύρφαξ, σύρφᾱκος; Φαίαξ, Φαίᾱκος; φέναξ, φένᾱκος*, are long.

I is short, as ἔρις, ἔρῐδος. Except in

Words of two terminations, as δελφὶν, δελφὶς, δελφῖνος.

Monosyllables, as θὶς, θῑνὸς; but Δὶς, Δῐὸς; θρὶξ, τρῐχὸς; στὶξ, στῐχὸς; τὶς, τῐνὸς, are short.

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[1] Thus in Orpheus, Euripides, Anacreon and Oppian. Homer makes it short. This difference exists in many other words. The penult. of Comparatives in ιων is long in the Attic, short in the Ionic and Doric dialects. Homer makes α in καλὸς long; the Attic and Doric poets short; Callimachus and Theocritus have made it long and short in the same line. Thus Homer has Ἄρες, Ἄρες.

Nouns making *ιδος* or *ιθος*, as *κνημὶς*, *κνημῖδος*; *ὄρνις*, *ὄρνῑθος*.

Nouns in *ιξ*, *ιγος* or *ικος*, as *μάστιξ*, *μάστῑγος*; *φοίνιξ*, *φοίνῑκος*.

Monosyllables in *ιψ*, *ιπος*, as *θρὶψ*, *θρῑπός*.

Υ is short, as *πῦρ*, *πῠρός*. Except in

Words of two terminations, as *φόρκυν* and *φόρκυς*, with *κήρυξ*, *κήρῡκος*.

Γρὺψ, *γρυπὸς*; *γὺψ*, *γυπὸς*; *βέβρυξ*, *βέβρυκος*; are common.[1]

Penultima of the Tenses of Verbs.

The quantity of all Tenses generally remains the same as in the Tense, from which they are formed; as from *κρῑνω* are formed *ἔκρῑνον*, *κρῑνομαι*, *ἐκρῑνόμην*; from *κρῐνῶ* are formed *κέκρῐκα*, *κέκρῐμαι*, *ἐκρῐθην*.[2]

The *Perfect* follows the quantity of the First Future, as *φύω*, *φῡσω*, *πέφῡκα*.

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[1] The doubtful Vowels before *σι* are long in the Dative Plural, when the Dative Singular is long by position, as ἕλμῑσι, τύψᾱσι.

No rules are given for the quantity of the penultima and antepenultima of general words, as that can be learnt by use alone.

[2] Verbs of the Fourth Conjugation, particularly those in *νω* and *ρω*, have the doubtful vowel before the liquid generally long in the Presents and Imperfects, and in the First Aorists Active and Middle; and short in the Futures and Second Aorists. Thus often in the same verb in Latin the tenses formed from the Present are short, while those formed from the Perfect are long, as *mŏveo*, *mŏvebam*, *mŏvebo*; *mōvi*, *mōveram*, *mōvero*.

Verbs in *πτω*, except *πίπτω*, *ῥίπτω*, and those in *υπτω*, shorten the Penultima of the *Perfect*.

In the Attic reduplication the Penultima is short, as *ἐρίζω*, *ἤρικα*, *ἐρήρῐκα*.

The *Perfect Middle* follows the quantity of the Second Aorist, as *ἔτῠπον*, *τέτῠπα*; except *βέβρῑθα*, *ἔῤῥῑγα*, *κέκρᾱγα*, *κέκρῑγα*, *μέμῡκα*, *πέπρᾱγα*, *πέφρῑκα*, *τέτρῑγα*, &c.

The doubtful Vowels before *σι* are long, as *τετύφᾱσι*, *δεικνῦσι*.

In the *First Aorist* Participle, *ασα* is long.

In the *Imperative* of Verbs in *μι*, *υ* is short in polysyllables, as *κέκλῠθι*, but long in dissyllables, as *κλῦθι*.

In the *First Future* *α*, *ι*, and *υ*, followed by *σω*, are short, as *θαυμάζω*, *θαυμᾰσω*; *νομίζω*, *νομῐσω*; *κλύζω*, *κλῠσω*.

But *ασω* is long from Verbs in *αω* preceded by a Vowel, or in *ραω*, as *θεάω*, *θεᾱσω*; *δράω*, *δρᾱσω*. *Ισω* and *υσω* are long from Verbs in *ω* pure, as *τίω*, *τῑσω*; *ἰσχύω*, *ἰσχῡσω*.

QUANTITY OF THE LAST SYLLABLE.

A Vowel at the end of a Word.

Α, ***Ι***, ***Υ*** final are short. Except

Α long.

Nouns in *δα*, *θα*, *ρα*, *εα*, *ια*,[1] and polysyllables in *αια*, as *κεραία*; with *εὐλάκα*.

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[1] Δῐα, ῐ̓α, μία, πότνια are short.

Ἄγκυρα, ᾰ̓́κανθα, γέφυρα, Κέρκυρα, ὄλυρα, σκολόπενδρα, σφῦρα, Duals of the First Declension, as μούσα.

Adjectives in α pure and ρα from masculines in ος, as δικαία, ἡμετέρα.

Nouns in εια from ευω, as δουλεία from δουλεύω.

Oxytons of the First Declension, as χαρά.

Accusatives in α from Nouns in ευς, in the Attic Dialect.

Vocatives from Proper Names in ας, as Αἰνεία, Πάλλα.[1]

The Doric α,[2] as ἁ παγὰ for ἡ πηγὴ, βορέα for βορέου.

Ι long.

The names of letters, as ξῖ; with κρῖ.

The Paragoge in Pronouns and Adverbs, as οὑτοσὶ, νυνί: except the Dative Plural, as σοῖσι.

The Attic ι for α, ε, or ο, as ταυτὶ for ταῦτα, ὁδὶ for ὅδε, τουτὶ for τοῦτο.

Υ long.

The Imperfect and Second Aorist of Verbs in υμι, as ἔφυ.

The names of letters, as μῦ; with γρύ: ῠ is common.

τάναγρα; Compounds of μετρῶ, as γεωμέτρα; ρα preceded by a diphthong, as πεῖρα, except αὔρᾱ, λαύρα, πλεύρα, σαύρα; are short.

[1] So in Latin, *Care nepos*, *Pallā*, Ovid.

[2] The Æolic α is short, as νύμφᾰ φίλη, Hom. Hence the Latin Nom. in *a* is short.

ΑΝ, *ΙΝ*, *ΥΝ* final are short. Except

Αν long: Words circumflexed, as *πᾶν*.
Oxytons Masculine, as *Τιτάν*.
These Adverbs, *ἄγαν*, *εὖαν*, *λίαν*, *πέραν*.
The Accusative of the First Declension, whose Nominative is long, as *Αἰνείαν*, *φιλίαν*.

Ιν long: Words of two terminations, as δελφὶν and δελφίς.
Ἡμῖν and *ὑμῖν*, when circumflexed; *τὶν*, Dor. for *σοί*. *Πρὶν* is sometimes long in Homer.
Nouns in *ιν*, *ινος*, as *ῥηγμῖν*.

Υν long: Words of two terminations, as *φόρκυν* and *φόρκυς*.
Accusatives from *υς* long, as *ὀφρῦν*; with *νῦν*.[1]
The Imperfect and Second Aorist of Verbs in *υμι*, as *ἐδείκνυν*, *ἔφυν*.

ΑΡ, *ΥΡ* final are short. Except

Αρ long: *Γὰρ* and *αὐτὰρ* are sometimes long in Homer.
Υρ long: *Πῦρ*.

ΑΣ, *ΙΣ*, *ΥΣ* final are short. Except

Ας long: Nominatives of Participles, as *τύψας*.
All Cases of the First Declension, as *ταμίας*, *φιλίας*, *μούσας*.[2]

Plural Accusatives in *ας* from the long *α* in the Accusative Singular of Nouns in *ευς*.

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[1] When *νυν* is an Enclitic, as *τοί νυν*, it is short.

[2] The Doric Acc. is short, as *νῦμφας*.

Nouns in *ας*, *αντος*, as *Αἴας*; with *τάλας*.

Ις long: Words of two terminations, as δελφὶς and δελφίν.

Nouns in ις increasing long, as *κνημὶς*, *ὄρνις*; and *κὶς*, *κιός*.

Υς long: Words of two terminations, as *φόρκυν* and *φόρκυς*.

Monosyllables, as *μῦς*; with *κώμυς*.

Oxytons making the Genitive in *ος* pure, as *πληθύς*:[1] *ἰχθὺς* is common.

In Verbs in *υμι*, as *ἐδείκνυς*, &c.

FEET.

Each of the following Divisions consists of feet equal in time, as one long is equivalent to two short syllables. The two first contain the simple, the three last the compounded feet.

I.		II.	
Iamb,	˘ ¯	Spondee,	¯ ¯
Trochee,	¯ ˘	Dactyl,	¯ ˘ ˘
Tribrach,	˘ ˘ ˘	Anapest,	˘ ˘ ¯

III.

Choriamb,	¯ ˘
Antispastus,	˘ ¯ ¯ ˘
Ionic à majore,	¯ ¯ ˘
Ionic à minore,	˘ ˘ ¯

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[1] They are sometimes short: πληθὺς ἐπερχομένων, Apoll. Rhod. I. 239.

IV.

Pæon I,	– ⏑ ⏑ ⏑
Pæon II,	⏑ – ⏑ ⏑
Pæon III,	⏑ ⏑ – ⏑
Pæon IV,	⏑ ⏑ ⏑ –

V.

Epitrite I,	⏑ – – –
Epitrite II,	– ⏑ – –
Epitrite III,	– – ⏑ –
Epitrite IV,	– – – ⏑

METRES.

A Metre, or Syzygy, consists properly of two feet, because in beating time the foot was raised once in two feet. But by Metre is generally understood a Verse, or, except in Dactylic Metre, a system of Verses.

Of Metres there are nine species:

1. Dactylic,
2. Iambic,
3. Trochaic,
4. Anapestic,
5. Choriambic,
6. Antispastic,
7. Ionic à majore,
8. Ionic à minore,
9. Pæonic.

These Metres take their names from the feet, of which they are principally composed. Besides the

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[1] To these may be added the following, seldom used:

Pyrrhic,	⏑ ⏑	Proceleusmatic,	⏑ ⏑ ⏑ ⏑
Amphibrachys,	⏑ – ⏑	Bacchius,	⏑ – –
Amphimacer, or Cretic,	– ⏑ –	Antibacchius,	– – ⏑
		Molossus,	– – –

Dactylic measure, consisting of Dactyls and Spondees, with which the learner is supposed to be acquainted, it will be sufficient here to inform him of the structure of Iambic, Trochaic, and Anapestic measures, as used by the Tragic Poets.

IAMBICS.

Of *Iambics* there are three kinds: *Dimeters*, consisting of two measures, or four feet; *Trimeters*, of three measures, or six feet; and *Tetrameters*, of four measures, or eight feet.

The following is a synopsis of the feet strictly allowed in every place of a Trimeter:

1st Metre		2d Metre		3d Metre	
1	2	3	4	5	6
⏑ –	⏑ –	⏑ –	⏑ –	⏑ –	⏑ –
⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	
– –		– –		– –	
– ⏑ ⏑		– ⏑ ⏑			
⏑ ⏑ –					

Every foot, except the *last*, admits an Anapest of Proper Names.

TROCHAICS.

Of Trochaics there are two kinds, *Dimeters* and *Tetrameters*.

Synopsis of a Tetrameter Catalectic:

1st Metre		2d Metre		3d Metre		4th Metre	
1	2	3	4	5	6	7	8
– ⏑	– ⏑	– ⏑	– ⏑	– ⏑	– ⏑	– ⏑	–
⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑
	– –		– –		– –		
	⏑ ⏑ –		⏑ ⏑ –		⏑ ⏑ –		

Every foot, except the *fourth* and *seventh*, admits a Dactyl of Proper Names.

In Tragic Trochaic Tetrameters, an Anapest is admitted only in Proper Names.

A Pause takes place at the end of the *fourth foot*, or *second metre*, which properly ends with a word.

The Trochaic Tetrameter is easily reducible to the Iambic measure, if to an Iambic Trimeter a Cretic, or its equivalent, is prefixed.[1]

ANAPESTICS

admit Anapests, Dactyls and Spondees, and are commonly *Dimeters* of four, and sometimes *Monometers* of two, feet. Of the former the most strict is the Dimeter Catalectic,[2] called a *Parœmiac*, which closes the system.

Anapestics may contain an indefinite series of Metres. Any number of these constitutes a system, which may be considered as extended without any distinction of verses, or, in other words, may be scanned as one verse. It has, generally, for the sake of convenience, been divided into regular Dimeters, which of course can admit no licence in the final syllable, and which must always be followed by a Parœmiac. But as in this mode of division it must often happen that a single Metre remains before the final Parœmiac, that Metre is placed in a separate verse, and is termed a *base*, although it would be perhaps more properly called a *supplement*.

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[1] Thus the English Trochaic is more harmoniously resolved into the common measure. The two following lines,

These delights if thou canst give,
Mirth, with thee I mean to live,

are generally scanned thus,

- ᴗ | - ᴗ | - ᴗ | -

But their harmony will be improved by the following division of the feet:

- | ᴗ - | ᴗ - | ᴗ -

[2] If a syllable is wanting, the verse is called *Catalectic*; a complete verse is called *Acatalectic*.

The only restraint in Anapestics is, that an Anapest must not follow a Dactyl, to prevent the concurrence of too many short syllables; that each Metre must end with a word; and that the third foot of the Parœmiac must be an Anapest.

Anapestic Dimeter Acatalectic.

1st Metre		2d Metre	
1	2	3	4
⏑ ⏑ –	⏑ ⏑ –	⏑ ⏑ –	⏑ ⏑ –
– ⏑ ⏑	– ⏑ ⏑	– ⏑ ⏑	– ⏑ ⏑
– –	– –	– –	– –

A Parœmiac, or Dimeter Catalectic.

1st Metre		2d Metre	
1	2	3	4
⏑ ⏑ –	⏑ ⏑ –	⏑ ⏑ –	–
– ⏑ ⏑	– ⏑ ⏑		
– –	– –		

Anapestic Base, or Monometer Acatalectic.

One Metre	
1	2
⏑ ⏑ –	⏑ ⏑ –
– ⏑ ⏑	– ⏑ ⏑
– –	– –

ACCENTS.[1]

THE *Acute* is used on the last syllable, the penultima, or the antepenultima.

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[1] Accents were first marked by Aristophanes, a Grammarian of Byzantium, who lived about 200 years before the Christian æra. He probably first reduced them to a practical system, because some marks must have been necessary in teaching the language to foreigners, as they are used in teaching English.

For the proper modulation of speech, it is necessary that one syllable in every word should be distinguished by an elevation of the voice. On this syllable the accent is marked in the Greek language. This elevation does not lengthen the time of that syllable, so that *Accent* and *Quantity* are considered by the best critics as perfectly distinct, but by no means inconsistent with each other. That it is possible to observe both Accent and Quantity is proved by the practice of the modern Greeks, who may be supposed to have retained in some degree the pronunciation of their ancestors. Thus in τῡπτομένην they lengthen the first and the last syllable, and elevate the tone of the penultima.

In our language the distinction between Accent and Quantity is obvious. The Accent falls on the antepenultima equally in the words *líberty* and *líbrary*, yet in the former the tone only is elevated, in the latter the syllable is also lengthened. The same difference will appear in *báron* and *bácon*, in *lével* and *léver*, in *Reáding*, the name of the place, in which these observations are written, and the participle *reáding*.

The Welsh language affords many strong examples of the difference between Accent and Quantity, as *díolch*, thanks.

It has been thought by many that the French have no Accent;

The *Grave* is used on the last syllable only; but when that syllable is the last of a sentence, or followed by an enclitic,[1] the Acute is used.

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but in the natural articulation of words this is impossible. Their syllabic emphasis is indeed in general not strongly expressed; but a person conversant in their language will discover a distinctive elevation, particularly in public speaking. This is in many cases arbitrary: thus the word *cruel*, in expressing sorrow and affection, will, on the French stage, be pronounced *crúel;* in expressing indignation and horror, *cruél.*

On one of the three last syllables of a word the Accent naturally falls. Hence no ancient language, except the Etruscan, carried it farther back than the antepenultima. The modern Greeks sometimes remove it to the fourth syllable; and the Italians still farther. In English it is likewise carried to the præ-antepenultima, but in that case a second Accent appears to be laid on the alternate syllable, as *detérminátion*, *unpróƒitáble.* In poetry the metre will confirm this remark.

That variation existed in the different States of Greece, which is now observed in the different parts of Britain. The Æolians adopted a baryton pronunciation, throwing the accent back, saying ἔγω for ἐγὼ, θέος for θεός. In this they were consistently followed by the Latin dialect. But some words in the latter language changed their accent: thus in the Voc. *Valeri*, the Accent was anciently on the antepenultima, and was afterwards advanced to the penultima. In English a contrary effect has been produced: thus *accéptable* is now *ácceptable; corrúptible, córruptible; advertísement, advértisement;* &c. In Welsh the Accent is never thrown farther back than the penultima, and is rarely placed on the last syllable. In Scotland the Accent is oxyton, in imitation of that of France, probably on account of the close connexion, which formerly subsisted between the two countries.

[1] The *Grave* is said to be the privation of the Acute, and to be understood on all syllables, on which that is not placed. The

The *Circumflex* is used on the last or the penultima.[1]

The Acute and the Grave are put on long and short syllables; the Circumflex on syllables long by nature,[2] and never on the penultima, unless the last syllable is short.[3]

Acute with the rising inflexion has been, by a musical term, called the *Arsis*, the Grave with the falling inflexion, the *Thesis*.

But where it is expressed on the last syllable the Grave has the force of the Acute, marking an oxyton. Indeed no substantial reason is given for the use of both Accents. Perhaps it may be said that the Grave is used to show that the voice, after the elevation, must fall to meet the common, or what Aristotle calls the *middle*, tone of the next word; but that the Acute is preserved at the end of the sentence, where this change is unnecessary; that the Interrogative τίς always requires an elevation of voice; and that an Enclitic, becoming a part of the word, generally reduces the Accent to the rules of the Acute.

In French the Grave Accent,—when it is not used for distinction, as *à* to, from *a*, has, and *où*, where, from *ou*, or,—makes the syllable long and broad, and has the force of the Circumflex: the sound is the same in *près* and *prêt*, in *excès* and *forêt*.

[1] The *Circumflex* is said to raise and depress the tone on the same syllable, which must be long, and therefore consist of two short, thus σῶμα is equivalent to σόὸμα. But this double office of the same letter it is not easy to discriminate in speaking.

[2] A syllable *long by nature* is that, which contains a long vowel or a diphthong, as σῶμα, σπουδαῖος. Some few syllables with a doubtful vowel are circumflexed, as μᾶλλον, πρᾶγμα, πρᾶγος, πρᾶος, &c. but they are contractions.

[3] In Diphthongs, the Accents and Breathings are put on the last vowel, as αὐτούς.

No word has more than one Accent, unless an Enclitic follows.

Enclitics[1] throw their Accent on the preceding word, as ἄνθρωπός ἐστι, σῶμά ἐστι.[2]

Ten words are without Accents, called *Atonics:* ὁ, ἡ, οἱ, αἱ, εἰ, εἰς, ἐν, ἐξ, (or ἐκ), οὐ, (οὐκ or οὐχ), ὡς.[3]

Rules of Accents.

Monosyllables, if not contracted, are acuted, as ὅς, ποὺς, χείρ.[4]

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[1] An Enclitic *inclines* on the preceding word, with which it is joined and blended.

[2] So in Latin, *que*, *ne*, *ve*. But the Accent, which in *virum* is placed on the first syllable, is brought forward to the second in *viriúmque*.

We may carry the analogy of Enclitics to English. When we say, *Give me that book*, we pronounce *me* as a part of the word *give*. For *the boy is tall*, we say *the boy's tall;* thus *is* becomes a perfect Enclitic. This is frequent in French, *donnez le moi*, *je me lève*, *est-ce lui;* and particularly in *parle-je*, where the last syllable of *parle* must be accented before the Enclitic. In Italian and Spanish the Enclitic is joined, as *dammi*, *deme*, give me.

[3] These may be called *Proclitics*, as they incline the Accent on the following word. Thus in English the Article *the* is pronounced quickly, as if it made part of the following word. In poetry it coalesces with it, as *Above th' Aonian mount*. When these Atonics are at the end of the sentence, or following the word, to which they are naturally prefixed, they recover their Accent, as ἔχοντες σπέρμ' ἀνέβαν φλογὸς οὔ, Pind. κακῶν ἔξ, Theocr. θεὸς ὣς, Hom. When they precede an Enclitic, they are accented, as εἴ με.

[4] The following appear to be excepted, αἶ, νῦν, οὖν, ὗς, δρῦς, μῦς, γραῦς, ναῦς, οὖς, πᾶς, παῖς, πῦρ; but many of them are probably

Monosyllables of the Third Declension accent the last syllable of the Genitives and Datives, but the penultima of other cases, as S. χεὶρ, χειρὸς, χειρὶ, χεῖρα. D. χεῖρε, χειροῖν. P. χεῖρες, χειρῶν, χερσὶ, χεῖρας.[1]

Dissyllables, if the first is long and the last short, circumflex the former, as μοῦσα;[2] in other cases, they acute the former, as μούσης, λόγος, λόγου.

Polysyllables, if the last syllable is short, acute the antepenultima, as ἄνθρωπος; if long, the penultima, as ἀνθρώπου.[3]

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contractions; thus νῦν from νέυν, οὖν from ἔον, πᾶς from πάας, πὰνς or πάντς. Indeed the circumflex always leads to the suspicion of some contraction.

[1] Except Participles, and τίς *interrogative;* with δᾴδων, δμώων, θώων, κράτων, λάων, παίδων; πάντοιν, πάντων, πᾶσι; Τρώων, φώτων; ὤτοιν, ὤτων.

[2] Εἴπερ, τοίνυν, ὥστε, &c. are considered as two words, the latter of which is an Enclitic: they cannot therefore be circumflexed.

Nouns in ξ, increasing long, acute the penult. as θώραξ, κήρυξ, φοίνιξ; if they increase short, they circumflex it, as αὖλαξ, ὁμῆλιξ, πῖδαξ.

[3] From these rules are to be excepted *Oxytons,* such as generally words in ευς, ης, ω, and ως, whose Gen. ends in ος pure, as βασιλεὺς, ἀληθὴς, &c. Adjectives in ικος, θος, λος, ρος, στος, as ἀγαθὸς, καλὸς, &c. Participles Perf. 2 Aor. and 2 Fut. Active; and Aorists Passive; Prepositions; and others, which will be learnt by use.

In Latin polysyllables, the Accent depends on the penultima. If that is long, the Accent is placed upon it, as *amícus;* if short, upon the antepenultima, as *ánimus.* In Dissyllables the Accent is on the

Exceptions with the last syllable short:

1. Participles Perfect Passive, as *τετυμμένος*.

2. Verbals in *εος* and *εον*, as *γραπτέος*, *γραπτέον*.

3. The increasing Cases of Oxytons, as *λαμπὰς*, *λαμπάδος*; *τυπεὶς*, *τυπέντος*.

4. Many derivatives, as *παιδίον*, *ἐναντίος*.

5. Compounds of *βάλλω*, *πολέω*, *χέω*, if not with a Preposition, as *ἐκηβόλος*.

6. Compounds of *τίκτω*, *κτείνω*, *τρέφω* with a Noun, if they have an *Active* signification, as *πρωτοτόκος*, *she who produces her first child*; *ξιφοκτόνος*, *he who kills with a sword*; *μητροκτόνος*, *a matricide*; *λαοτρόφος*, *he who feeds the people*. If they have a *Passive* signification, they follow the general rule, as *πρωτότοκος*, *the first-born child*; *ξιφόκτονος*, *he who is killed with a*

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first syllable. Hence may be deduced another proof of the difference between Accent and Quantity. In Latin, the Accent falls on the first syllable of *ánimus*, and of *tíbi*, but that syllable is not lengthened in pronunciation. The Accent falls on the first syllable in *cármina*; but if an Enclitic follows, as *carmináque*, the Accent, which is inadmissible on the præ-antepenultima, must be laid on a syllable, which cannot be pronounced long.

In reading Greek the general practice of this country follows the Latin rules of Accent. In words of two, and of three short syllables, the difference of the French and English pronunciation is striking. The former makes Iambs and Anapests, the latter Trochees and Dactyls: the French say *fugís*, *fugimús*; the English *fúgis*, *fúgimus*. In many instances both are equally faulty: thus we shorten the long *is* in *făvīs*, the plural of *favus*; they lengthen the short *is* in *ōrĭs*, the Genitive of *os*.

sword; μητρόκτονος, he who is killed by his mother; λαότροφος, he who is fed by the people.[1]

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[1] The difference of Accentuation serves also to mark the difference of signification, and has on some occasions given precision to the language, and even determined the ambiguous meaning of a law. Of this distinction a few instances may be given:

ἄγων, leading;	ἀγὼν, a contest.
ἄληθες, truly;	ἀληθὲς, true.
ἄλλα, other things;	ἀλλὰ, but.
ἄπλοος, unnavigable;	ἁπλόος, simple.
βίος, life;	βιὸς, a bow.
δίδομεν, we give;	διδόμεν, to give.
δόκος, opinion;	δοκὸς, a beam.
εἶσι, he goes;	εἰσὶ, they are.
ἔνι, he is in;	ἐνὶ, in.
ἔχθρα, enmity;	ἐχθρὰ, hostile things.
ζῶον, an animal;	ζωὸν, living.
θέα, a sight;	θεὰ, a goddess.
θέων, running;	θεῶν, of gods.
ἴον, a violet;	ἰὸν, going.
κάλως, a cable;	καλῶς, well.
λάος, a stone;	λαὸς, the people.
λεύκη, a poplar;	λευκὴ, white.
μόνη, alone;	μονὴ, a mansion.
μύριοι, ten thousand;	μυρίοι, innumerable.
νέος, new;	νεὸς, a field.
νόμος, a law;	νομὸς, a pasture.
ὅμως, yet;	ὁμῶς, together.
οὔκουν, no;	οὐκοῦν, therefore.
πείθω, I advise;	πειθὼ, persuasion.
πόνηρος, laborious;	πονηρὸς, wicked.
τρόχος, a course;	τροχὸς, a wheel.
ὦμος, a shoulder;	ὠμὸς, cruel.

The list might easily be extended, particularly in marking the

7. Compounds of Perfects Middle with Nouns and Adjectives, as ἀστρολόγος, οἰκονόμος, παμφάγος.

8. Many other Compounds retain the Accent, which they had in their simple state, as αὐτόφι, οὐρανόθεν, ἀπόδος, ἐπίσχες, κατεῖχον, συνῆλθον.[1]

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difference between a *proper* and a *common* name, as Ξάνθος, a river; ξανθὸς, yellow; Ἄργος, a man, or a city; ἀργὸς, white, &c.

In English the same difference may be observed, thus *cónduct*, *próduce*, nouns; *condúct*, *prodúce*, verbs. *Jōb*, the name of a man; *jób*, a common word, &c.

[1] These exceptions have given occasion to some persons to inveigh against the use of Accents, as vague and arbitrary; and to more to neglect them entirely. An attempt to reduce these apparent inconsistencies to a system may tend to rescue this branch of Greek Grammar from that objection.

The most general cause of these exceptions is *abbreviation*. Thus the original form τυπτέμεναι, on which the Accent is placed regularly, was shortened into τυπτέμεν and τυπτέναι, which retain the Accent on the same syllable. From τετυφέμεναι was formed τετυφέναι, from τετύφαθαι τετύφθαι, from τυπέμεναι τυπέναι, from τετυφάμενος τετυμμένος.

Verbals in εον were formed from δέον; thus γραπτέον was originally γράπτειν δέον, *necessary to write*, whence probably was derived the Latin *scribendum*. Ναυτίλος may naturally be formed from ναυτίκελος for ναύτῃ ἴκελος. Παιδίον is abbreviated from παιδάριον, or from παιδίδιον, which is formed from παῖς as αἰγίδιον is from αἶξ. Thus νεανίσκος and παιδίσκος are probably formed from νεανίᾳ and παιδὶ, with εἴσκω.

It is natural that the cases of a Noun or Participle, and the persons of a Tense, should retain the Accent through every inflexion; thus from λαμπὰς, λαμπάδος, &c. from τυπεὶς, τυπέντος, &c. and from τυπῶ, τυποῦμεν, τυποῦμαι, &c. So φιλέον, the neuter of φιλέων; so also παρθένος, from the original word παρθήν.

Exceptions with the last Syllable long.

The Attic mode of keeping the Accent on the antepenultima in *Μενέλεως* for *Μενέλαος*, *λέξεως* for *λέξεος*; or the Ionic Genitive, as *Πηληϊάδεω*; or the Compounds of *γέλως*, as *φιλόγελως*, can scarcely be called exceptions, as the two last syllables were in pronunciation contracted into one.

Αι and *οι* final are considered as short in Accentuation, as *μοῦσαι*, *ἄνθρωποι*.[1] Except Optatives, as *ποιήσαι*, *τετύφοι*; Infinitives of the Perfect in all Voices, of the Second Aorist Middle, and of the Present of Verbs in *μι*, as *τετυφέναι*, *τετύφθαι*, *τετυπέναι*; *τυπέσθαι*; *ἱστάναι*.[2]

The Compounds likewise cannot be said to form an exception, as the primitive words are not affected by the junction. On this principle many apparent anomalies may be explained; thus *ὀλίγος* is from *λῖγος*, of which *λίγα* is still extant; and *αἰπόλος* from *αἰγοπόλος*.

This is a faint outline of the system; but an acute observer of the etymology and origin of the language will easily solve the difficulties of Accentuation on similar principles.

[1] The Diphthongs *αι* and *οι* are considered as short, for they were generally pronounced at the end of words like *ι*. Thus *ai* and *oi* are in Russian pronounced *i*. This pronunciation seems, in some instances, to have affected their quantity, as *ἵκωμαϊ φίλην*, Hom. *ἥβης τε καϊ γῆραος*, Hes. *ὑμῖν μὲν θεοϊ δοῖεν*, Hom. &c. But the best critics have suspected the genuineness of the readings, and proposed emendations. In the last passage, *θεοὶ* may be read as a monosyllable.

[2] *Οἶκοι* cannot be thought an exception, as it is put for *οἴκῳ*, of which it is the ancient form.

The Genitive Plural of the First Declension circumflexes the last Syllable, as *μουσῶν;* except Adjectives of the 1st Declension, whose Masculine is of the 2d, as *ἅγιος, ἁγίων, ἁγία, ἁγίων:* with *ἐτησίων, χλούνων*, and *χρήστων.*

Oxytons of the 1st and 2d Decl. circumflex the Genitives and Datives, as S. *τιμὴ, τιμῆς, τιμῇ, τιμὴν, τιμή.* D. *τιμὰ, τιμαῖν.* P. *τιμαὶ, τιμῶν, τιμαῖς, τιμὰς, τιμαί.*[1]

Vocatives Singular in *ευ* and *οι* are circumflexed, as *βασιλεῦ, αἰδοῖ.*

Pronouns are Oxytons, except *οὗτος, ἐκεῖνος, δεῖνα,* and those in *τερος*, as *ἡμέτερος.*

The *Imperatives* *ἐλθὲ, εἰπὲ, εὑρὲ, ἰδὲ* and *λαβὲ*, are accented on the last, to be distinguished from the 2d A. Ind.

The *Prepositions* placed after their Case throw back their Accent, as *θεοῦ ἄπο.* Except *ἀνὰ* and *διὰ*, to distinguish them from *ἄνα*, the Vocative of *ἄναξ;* and from *Δία*, the Accusative of *Δεὺς* or *Δίς.*

Oxytons undeclined lose their Accent when the final vowel suffers elision, as *ἀλλ' ἄγε, παρ' ἐμοῦ.* Those that are declined throw an Acute on the penult. as *πόλλ' ἐπὶ, δείν' ἔπαθον.*

Contractions are circumflexed, if the former syllable to be contracted is acuted, as *νόος, νοῦς; φιλέομεν, φιλοῦμεν:* otherwise they retain the acute, as *φίλεε, φίλει; ἑσταὼς, ἑστώς.*[2]

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[1] Μήτηρ and θυγάτηρ, when not syncopated, accent the penult. in every case, except the Vocative; a case, which from its nature frequently throws back the Accent, as ἄνερ, πάτερ, σῶτερ.

[2] Except metals, as ἀργύρεος ἀργυροῦς; with ἀδελφίδεος ἀδελφιδοῦς, λίνεος λινοῦς, πορφύρεος πορφυροῦς, φοινίκεος φοινικοῦς.

ENCLITICS.

Pronouns, *μου, μευ, μοι, με; σου, σεο, σευ, σοι, τοι, σε;* *οὗ, οἷ, ἕ, μιν, σφε, σφιν; σφωε, σφισι, σφεας;* *τις, τι,* indefinite, in all cases and dialects, as *του, τευ, τῳ.*

Verbs, *εἰμι* and *φημι* in the Present Indicative, except *εἶς.*

Adverbs, *πη, που, πω, πως, ποθεν, ποθε, ποτε,* except when used interrogatively.

Conjunctions, *γε, τε, κε, κέν, θην, νυ, νυν, περ, ῥα, τοι,* and *δε* after Accusatives of motion, as *οἰκόνδε.*

Enclitics throw their Accent on the last syllable of the preceding word, if that word is acuted on the antepenultima, or circumflexed on the penultima, as *ἤκουσά τινος, ἦλθέ μοι.*

Enclitics lose their Accent after words circumflexed on the last syllable, as *ἀγαπᾷς με;* and after Oxytons, which then resume the Acute Accent, as *ἀνήρ τις.*

They preserve their Accent in the beginning of a clause, and when they are emphatical, or followed by another Enclitic.

Enclitic Monosyllables lose their Accent after a word acuted on the penultima, as *λόγος μου;* but Dissyllables retain it, as *λόγος ἐστί.*

The Pronouns preserve their Accent after Prepositions, and after *ἕνεκα* or *ἢ,* as *διὰ σέ.*

Ἐστὶ accents its first syllable, if it begins a sentence, or follows *ἀλλ', εἰ, καὶ, οὐκ, ὡς,* or *τοῦτ',* as *οὐκ ἔστι.*

DIALECTS.

The Pelasgi, a wandering people, are said to have been the first inhabitants of Greece. Their language was improved by Cadmus, who increased the number of letters, and introduced the Phœnician characters. When the descendants of Hellen, who spread their incursions from Thessaly, had made themselves masters of the country, their language, which differed from the Pelasgic chiefly in its inflexions, became the common language of Greece, under the name of Hellenic.

It is probable that the only difference, which existed at first, was between the inhabitants of the sea-coast and those of the inland part of the country. The former, inhabiting Attica, and Hellas or Achaia, then called Ionia, spoke what is called the Old Attic and the Ionic, originally the same language.

The people of the interior parts of Greece used a rough and broad language, known by the name of the Old Doric. The Æolians, a branch of the original people, who settled in Bœotia and Peloponnesus, spoke a Dialect very similar to the Doric, although distinguished from it by the generality of Grammarians.

In the progress of commerce and of civilization, these Dialects were softened and improved. The Doric was mellowed into that beautiful language used by Theocritus. The Ionians made incursions into Asia Minor, and settled on a part of the coast which received from them the name of Ionia. These, by an intercourse with their Asiatic neighbours, softened their language into that harmonious sweetness and sonorous grandeur, which we admire in Herodotus. The Attic, having passed, like the other Dialects, through many gradations, one of which was marked by the name of the *Middle*, was refined into what was called the *New* Attic, and became so polished and elegant, that it was adopted by men of letters and eloquence in every part of Greece.

Thus the *Attic*, *Ionic*, *Doric* and *Æolic* are the four principal Dialects of ancient Greece; but the separate interests and pursuits of different independent States produced a greater variety; and it is probable that every State had some distinguishing peculiarities.[1] In one colony of Asia Minor, four different species of the Ionic Dialect were easily observed.[2]

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[1] The difference was not confined to letters and syllables, it extended to words. Thus, according to Aristotle, a *village* in the Doric Dialect was κώμη, in the Attic, δήμος. To *do* or *act* in the former was δρᾷν, in the latter, πράττειν.

While the manner of speaking of other Provinces was plain and unpolished, that of Athens was studious of delicacy and fearful of offence. Instead of a flat denial, it used such expressions as καλῶς ἔχει, κάλλιστα, ἐπαινῶ, εὐτυχοίης, εὖ πράττε, ζηλῶ σε, ὄναιο.

[2] Writers in the *Old Attic*, THUCYDIDES, the TRAGIC POETS. *Middle Attic*, ARISTOPHANES, LYSIAS, PLATO. *New Attic*, ÆSCHINES, DEMOSTHENES, ISOCRATES, MENANDER, XENOPHON.

These Dialects are distinguished from the *Common* language, the *κοινὴ διάλεκτος*, called also *Hellenism*, consisting of those words and inflexions, which were common to every part of Greece.

Another important Dialect of the Greek was the Latin language. Some Arcadians, driven from their country by the incursions of the Hellenes, emigrated into Latium, where they introduced the original Pelasgic language and characters. Hence the similarity of the Latin and the Æolic dialects. The distance, and the separate government of Latium, together with a mixture of the ancient Etruscan, produced that variety, which formed at length a distinct language, but never forsook the analogy of its original Æolic form.

Old Doric, EPICHARMUS, SOPHRON, and the writers of the original Songs to Bacchus, which were succeeded by the more polished Choruses in Tragedy. *New Doric*, BION, CALLIMACHUS, MOSCHUS, PINDAR, THEOCRITUS.

Ionic, ANACREON, ARRIAN, HERODOTUS, HIPPOCRATES, PYTHAGORAS.

Æolic, ALCÆUS, SAPPHO.

This list is far from complete; but the deficiency will be supplied by the experience of the reader.

It is to be lamented that transcribers often took the liberty of changing the Dialect of an ancient author into common Hellenism. Subsequent Critics have indeed endeavoured to restore the original diction; but in this attempt they could consult only general analogy; they could not succeed in displaying with accuracy all those instances of nice discrimination, which must have thrown a great light on the proper application of the Dialects.

GENERAL PROPERTIES OF THE DIALECTS.

THE ATTIC[1]

loves contractions, as φιλῶ for φιλέω, ᾔδειν for εἴδειν.

Its favorite letter is ω, which it uses for ο.

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[1] A marked difference exists between the *Old* and the *New* Attic. The former used short and simple forms, the latter softened, and in some cases lengthened the word. The former used the short words δεῖν, ἀλεῖν, θέρεσθαι, νεῖν, κνεῖν: for these the latter substituted δεσμεύειν, ἀλήθειν, θερμαίνεσθαι, νήθειν, κνήθειν. The Old neglected ι, which the New added or subscribed; the former wrote κάω, κλάω, λῶστος, πρῶμος; the latter καίω, κλαίω, λώϊστος, πρώϊμος.

Other changes marked the distinction. The New Attic in some cases avoided the sound of σ; hence it substituted ἄῤῥην, θάῤῥος, μυῤῥίνη, θάλαττα, πράττω, φυλάττω to the ἄρσην, θάρσος, μυρσίνη, θάλασσα, πράσσω, φυλάσσω of the Old Attic.

In the Future of Verbs the Old used the contracted form, ἀλῶ, καλῶ, ὀλῶ, ἀναβιβῶμαι; the New Attic resumed σ, and made them ἀλέσω, καλέσω, ὀλέσω, ἀναβιβάσομαι. After the adoption of this Future, which became the general form in the common Dialect of Greece, the Attics still preserved the other form, which is now distinguished by the name of the Second Future.

It may be questioned whether the κ and χ, the π and φ were not added to the Perfect, which was originally formed in the Old Attic and Ionic by the change of ω into α, as we find traces in ἕσταα, μέμαα, and in the Aorists ἔσευα, ἔχεα, ἤλευα. It is indeed probable, that in the simplest forms of the language those tenses were similar; the principle of variety and of precision introduced those changes and additions, which adorned the luxuriant language of ancient Greece. That of modern Greece has returned to the original simplicity; it has only one Past Tense; as γράφω, ἔγραψα; πλέκω, ἔπλεξα; γνωρίζω, ἐγνώρισα; ψάλλω, ἔψαλα.

Even the Accentuation underwent some change. The Old Attic said ὁμοῖος, τροπαῖον; the New, ὅμοιος, τρόπαιον.

It changes long into short, and short into long syllables, as λεὼς for λᾱός.

In *Nouns*, it changes ο, οι and ου of the Second Declension into ω; as N. V. λεὼς, G. λεῶ, D. λεῷ, A. λεὼν, &c.[1]

It changes εις into ης, as ἱππῆς for ἱππεῖς.

It makes the Vocative like the Nominative, as ὦ πάτερ, ὦ φίλος, Soph.

In some Nouns it makes the Accusative in ω, instead of ων, ωα or ωνα, as λαγὼ, *Μίνω*, *Ποσειδῶ*, for λαγῶν, *Μίνωα*, *Ποσειδῶνα*.[2]

It changes the Gen. εος into εως, as βασιλέως for βασιλέος.[3]

In *Verbs*, it changes the Augment ε into η, as ἤμελλον for ἔμελλον.

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[1] See this exemplified in εὔγεως, p. 25.

[2] So in Latin, *Aut Atho, aut Rhodopen*, Virg.

[3] This Genitive exemplifies the difference of the Dialects. The *Common* Dialect is βασιλέος, the *Attic* βασιλέως, the *Ionic* βασιλῆος, the *Doric* and *Æolic* βασίλευς.

It is probable that the Nom. υς was originally ϝς, which was declined into εϝος, εϝι, εϝα, &c.

The Digamma will explain the principle of many formations. Thus Πηληϊάδαο, in the Æolic form, was Πηλεϝιάδαϝο: hence α in the penultima is lengthened; hence too ε is changed into the Ionic η. The Genitive of Nouns in ος was probably οϝο, which was shortened into οϝ: the Poets changed the Digamma into ι, and made the termination οιο. But the Digamma was by the greater part of Greece changed into υ, in the formation of Cases. Thus the Gen. of σὺ and of ὃ was σέϝο and ἕϝο, abbreviated into σὲϝ and ἓϝ, afterwards changed into σεῦ and εὗ, or σοῦ and οὗ, but by the Ionians into σεῖο and εἷο.

It changes ει into η, as ᾔδειν for εἴδειν, and ευ into ηυ, as ηὐξάμην for εὐξάμην.

It adds a syllable to the Temporal Augment, as ὁράω, ἑώραον for ὥραον; εἴκω, ἔοικα for οἶκα.

It adds θα to the Second Person in σ, as ἦσθα for ἦς, εἴδασθα, by syncope οἶσθα, for οἶδας.

It changes λε and με of the Perfect into ει, as εἴληφα for λέληφα, εἵμαρμαι for μέμαρμαι.

It drops the Reduplication in Verbs beginning with two Consonants, as ἐβλάστηκα for βεβλάστηκα.

It repeats the two first letters of the Present before the Augment of Verbs beginning with α, ε, ο; as ὀλέω, ὤλεκα, ὀλώλεκα.

It forms the 1st Fut. and Perfect of Verbs in ω, as from εω; thus θέλω, θελήσω, τεθέληκα, as if from θελέω.

It drops σ in the 1st Fut. as νομιῶ circumflexed for νομίσω.

It changes ε in the penultima of the Perfect Active into ο, as ἔστροφα from στρέφω.

It forms the Pluperfect in η, ης, η or ειν.

It changes ετωσαν and ατωσαν in the 3d Person Plural Imperative into οντων and αντων, as τυπτόντων for τυπτέτωσαν; τυψάντων for τυψάτωσαν; and σθωσαν into σθων, as τυπτέσθων for τυπτέσθωσαν.

It makes the Optative in ην, as φιλοίην for φιλοῖμι.

It changes μ before μαι in the Perfect Passive of the 4th Conjugation into σ, as πέφασμαι for πέφαμμαι.[1]

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[1] **In the construction of sentences, it uses a licence, probably occasioned by the love of liberty, which characterised the Athenians.**

loves a concourse of vowels, as ἑωϋτέω for ἑαυτοῦ, σεληναίη for σελήνη.

Its favorite letter is η, which it uses for α and ε.

It puts soft for aspirate, and aspirate for soft, Mutes, as ἐνθαῦτα for ἐνταῦθα, κιθὼν for χιτών.

It prefixes and inserts ε, as ἐὼν for ὢν, ποιητέων for ποιητῶν.

It inserts ι, as ῥεία for ῥέα; and adds instead of subscribing it, as Θρήϊκες for Θρᾷκες, ῥηΐδιος for ῥᾴδιος.

In *Nouns* of the First Declension, it changes the Genitive ου into εω, as ποιητέω for ποιητοῦ.

It changes the Dative Plural into ῃς and ῃσι, as δεινῇς κεφαλῇσι, Hes. for δειναῖς κεφαλαῖς.

In the Second it adds ι to the Dative Plural, as τοῖσι ἔργοισι, Her. for τοῖς ἔργοις, neglecting ν before a vowel in prose.

In the Third it changes ε into η, as βασιλῆος for βασιλέος.

It changes the Accusative of Contracts in ω and ως into ουν, as αἰδοῦν for αἰδόα.

In *Verbs*, it removes the Augment, as βῆ for ἔβη.

It prefixes an unusual Reduplication, as κέκαμον for ἔκαμον.

It terminates the Imperfect and Aorists in σκον, as τύπτεσκον, τύψασκον for ἔτυπτον, ἔτυψα.

It adds σι to the Third Person Subjunctive, as τύπτῃσι for τύπτῃ.

It changes ειν, εις, ει of the Pluperfect into εα, εας, εε, &c. as ἐτετύφεα, ας, &c.

It forms the Third Person Plural of the Passive in ἄται and ἄτο, as τυπτέαται for τύπτονται, ἐτιθέατο for ἐτίθεντο, ἕατο for ἧντο.

It resumes in the Perfect the Consonant of the Active, as τετύφαται for τετυμμένοι εἰσί.

It changes σ into the Consonant of the Second Aorist, as πεφράδαται for πεφρασμένοι εἰσί.

The Doric

loves a broad pronunciation; its favorite letter is α, which it uses for ε, η, ο, ω and ου.

It changes ζ into σδ, as ὄσδω for ὄζω.[1]

In *Nouns*, in the First Declension, it changes ου of the Genitive into α, as ἀΐδα for ἀΐδου.

In the Second Declension it changes ου of the Genitive into ω, as θεῶ for θεοῦ; and ους of the Accusative Plural into ος and ως, as θεὸς for θεοὺς, ἀνθρώπως for ἀνθρώπους.

In the Third Declension it changes εος of the Genitive into ευς, as χείλευς for χείλεος.

In *Verbs*, it forms the 2d and 3d Person Singular of the Present in ες and ε, as τύπτες, τύπτε for τύπτεις, τύπτει.

It changes ομεν of the 1st, and ουσι of the 3d Person Plural into ομες and οντι, as λέγομες, λέγοντι,[2] for λέγομεν, λέγουσι.

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[1] Z is composed of δς, the Doric only reverses the order of those letters.

[2] See page 42.

It forms the Infinitive in *μεν* and *μεναι*, as *τυπτέμεν* and *τυπτέμεναι* for *τύπτειν*.[1]

It forms the Feminine of Participles in *οισα*, *ευσα* and *ωσα*, as *τύπτοισα*, *τύπτευσα* and *τύπτωσα* for *τύπτουσα*.

It forms the First Aorist Participle in *αις*, *αισα*, *αιν*, as *τύψ-αις*, *αισα*, *αιν* for *τύψ-ας*, *ασα*, *αν*.

In the Passive it forms the 1st Person Dual in *εσθον*, and Plural in *εσθα*, as *τυπτόμ-εσθον*, *εσθα* for *τυπτόμεθον*, *εθα*.[2]

It changes *ου* of the 2d. Person into *ευ*, as *τύπτευ* for *τύπτου*.

In the Middle, it circumflexes the 1st Future, as *τυψοῦμαι* for *τύψομαι*.

It forms the 1st Person Sing. of the Future in *ευμαι*, and the 3d Plural in *ευνται*, as *τυψεῦμαι*, *τυψεῦνται*.

The Æolic

changes the Aspirate into the Soft breathing, as *ἠμέρα* for *ἡμέρα*.[3]

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[1] It has been thought that *τυπτέμεναι* was the original form, which was shortened by Syncope into *τυπτέναι*, and by Apocope into *τυπτέμεν*: the next abbreviation was *τύπτεεν*, which was contracted into *τύπτειν*. The Doric shortened it still more, into *τύπτεν*.

[2] Some forms are promiscuously used by more than one dialect. Thus those in *εσθον* and *εσθα* are Attic as well as Doric.

[3] On the same principle, the Latin Dialect had originally no aspirate; hence *fama* from *φήμη*, *fuga* from *φύγη*, *cano* from *χαίνω*, *fallo* from *σφάλλω*, *vespa* from *σφήξ*. It used *ædus* for *hædus*, *ircus* for *hircus*. Afterwards the aspiration was imitated from the Greek; and, in consequence of the propensity to extremes natural to mankind, the Latins carried the use of Aspirates to a ridiculous excess, some pronouncing *præchones* for *præcones*, *chenturiones* for *centuriones*, *chommoda* for *commoda*.

It draws back the Accent, as ἔγω for ἐγὼ, φῆμι for φημὶ, σύνοιδα for συνοῖδα, ἄγαθος for ἀγαθὸς; and circumflexes acuted monosyllables, as Ζεῦς for Ζεύς.

It puts θα for θεν, as ὄπισθα for ὄπισθεν.

It resolves Diphthongs, as πάϊς for παῖς.

In *Nouns* of the 1st Declension it changes ου into αο, as ἀΐδαο for ἀΐδου.

It changes ων of the Genitive Plural into αων, and ας of the Accusative into αις, as μουσάων, μούσαις for μουσῶν, μούσας.

In the 2d Declension it drops the ι subscript in the Dative, as κόσμω for κόσμῳ.

In the 3d Declension it changes the Accusative of Contracts in ω and ως into ων, as αἰδῶν for αἰδόα; and the Genitive ους into ως.

It forms the 3d Person Plural of the Imperfect and Aorists of the Indicative and Optative in σαν, as ἐτύπτοσαν for ἔτυπτον.[1]

It changes the Infinitive in αν and ουν into αις and οις, as γέλαϊς for γέλᾳν, χρυσοῖς for χρυσοῦν.

It changes ειν of the Infinitive into ῃν, as τύπτῃν for τύπτειν.

In the Passive it changes μεθα into μεθε and μεθεν, as τυπτόμεθε and τυπτόμεθεν for τυπτόμεθα.

The Poets

have several peculiarities of inflection.

They use all Dialects; but not indiscriminately, as will be seen in the perusal of the best models in each species of Poetry. In general they adopt the most ancient forms, as remote from the common Dialect.[1]

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[1] This is properly in the *Bœotic* Dialect.

They lengthen short syllables, either by doubling the Consonants, as ἔσσεται for ἔσεται, or by changing a short vowel into a diphthong, as εἰν for ἐν, μοῦνος for μόνος, εἰλήλουθμεν for ἐληλύθαμεν.

They add syllables, as φόως for φῶς, σαωσέμεναι for σώσειν.

They drop short Vowels in pronunciation, to diminish the number of syllables, as δμάω for δαμάω, ἔγεντο for ἐγένετο.

They drop syllables, as ἄλφι for ἄλφιτον, κρῖ for κρίμνον, λίπα for λίπαρον; δύνα for δύνασαι, &c.

In *Nouns*, they add φι to Feminines of the 1st Declension, as βιῆφι for βίη, παρ᾽ αὐτόφι for παρ᾽ αὐταῖς.

In the 2d Declension, they change the Genitive ου into οιο, as πολέμοιο κακοῖο for πολέμου κακοῦ, Hom. and οιν in the Dual into οιϊν, as λόγοιϊν for λόγοιν.

In the 3d Declension, they form the Dative Plural by adding ι or σι to the Nominative Plural, as παῖς, παῖδες, παίδεσι or παίδεσσι.

In Neuters they change α into εσι or εσσι, as βήματα, βημάτεσσι.

They form several Verbs, of a peculiar termination, in θω, σγω, σθω, σκω, σπω, σχω, ξω, ειω, εινω, ηω, οιαω, ουω and ωω, as βεβρώθω, ἴξω, &c.

They have Particles peculiar to themselves, as ἄμαι, δῆθα, ἔκητι, ἦμος, μέσφα, νέρθε, ὄχα, κε, ῥα, &c.

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[1] Thus they frequently omit the Augment, which was not used in the earliest Ionic and Attic forms.

DIALECTS OF THE PRONOUNS.

'Εγὼ,

	Ionic.	Doric.	Æolic.	Poetic.
S. N.	—	ἐγὼν, ἐγώνη, ἐγώγα, ἐγώνγα	ἔγω, ἔγων, B. ἰὼ, ἴωγα	'γὼ
G.	ἐμεῖο, ἐμέο, ἐμέοθεν	ἐμεῦ	B. ἐμοῦς	ἐμέθεν
D.	—	ἐμὶν	ἔμοι, B. ἐμὺ	—
D. N. A.	—	ἀμὲ, ἄμμε	—	—
P. N.	ἡμέες	ἅμες, ἄμμες	—	ἄμμε, ἄμμες
G.	ἡμέων	ἁμῶν, ἁμέων	ἄμμων, ἀμμέων	ἡμείων
D.	—	ἀμὶν, ἁμῖν	ἄμμι, ἄμμιν, ἀμμέσιν	ἧμιν
A.	ἡμέας	ἁμᾶς, ἀμὲ, ἄμμε	ἄμμας, ἀμμέας	ἡμεῖας

Σὺ,

S. N.	—	τὺ, τύνη, τύγα	τούνη	—
G.	σεῖο, σέο, σέοθεν	τεῦ, τεῦς, τεοῦς	σεῦ, σέθεν	σείοθεν
D.	—	τοὶ, τὶν, τεῒν	τίνη	—
A.	—	τὲ, τὺ	τὶν, τεῒν	—

Pl. and Dual like ἐγὼ, substituting υ for α and η.

Οὗ,

	Ionic.	Doric.	Æolic.	Poetic.
S. G.	εἷο, οἷο, ἑοῖο, ἕο, ἕοθεν	εὗ	ἕθεν, γέθεν ——	εἷοθεν
D.	——	——	——	ἑοῖ
A.	——	——	μὶν, νὶν[1]	ἕε
D. N. A.	σφέε	σφῶε, σφὼ	——	——
P. N.	σφέες	σφὲς	——	σφεῖες
G.	σφέων	——	——	σφείων
D.	σφὶν, σφὶ	——	ἄσφι	φὶν
A.	σφέας	σφὲ, ψὲ	σφὲς, ἄσφε	σφεῖας

Dialects of the Verb *Εἰμί.*

Indicative.—Present.

	Sing.			Dual.		Plur.		
A.	——	ἔη	——	—	—	——	——	——
I.	——	ἔεις	——	—	—	——	——	ἔασι
D.	ἐμμὶ	——	ἐντὶ	—	—	εἰμὲς	——	ἐντὶ
Æ.	ἦμι	——	——	—	—	——	——	ἔντι, εὖντι
P.	——	ἔει, ἐσσὶ	——	—	—	ἐμὲν, εἰμὲν	ἐτὲ	ἔασσι

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[1] Μὶν and νὶν are of all Genders and Numbers.

In Celtic, *nyn*, our, your, their, is of all Genders and Numbers.

Imperfect.

	Sing.			Dual.		Plur.		
A.	ἦ	—	—	—	—	—	—	—
I.	ἔα, ἦα, ἔην, εἴην, ἔον, ἦον, ἔσκον	ἔες, ἔεις, ἦες, ἔας, ἔησθα	—	—	—	—	ἔατε	—
D.	—	—	ἦς	—	—	ἦμες	—	—
Æ.	—	ἦσθα	—	ἔστον	—	—	—	—
P.	ἤην	—	ἔην, ἦεν	ἔτον, ἦστον	ἔστην, ἤστην	ἔμεν	—	ἔσαν, ἔσσαν, ἔσκον

Pluperfect.

	Sing.			Dual.		Plur.		
I.	—	—	—	—	—	—	—	ἔατο, εἴατο

Future.

	Sing.			Dual.		Plur.		
A.	—	ἔσει	—	—	—	—	—	—
I.	—	ἔσεαι, ἔσσεαι	—	—	—	—	—	—
D.	ἐσοῦμαι, ἔσευμαι	ἐσῆ, ἐσσῆ	ἐσεῖται ἐσσεῖται	—	—	—	—	ἐσοῦνται
P.	ἔσσομαι	ἔσσῃ	ἔσσεται	—	—	—	—	—

IMPERATIVE.—Present.

	Sing.			Dual.		Plur.		
A.	—	—	—	—	—	—	—	ἔστων
P.	—	ἔσσο	—	—	—	—	—	ἐόντων

OPTATIVE.—Present.

I.	ἔοιμι	ἔοις	ἔοι	—	—	εἶμεν	—	εἶεν

SUBJUNCTIVE.—Present.

	Sing.	Dual.		Plur.		
I.	ἔω, εἴω ἔῃς, εἴῃς ἔῃ, εἴῃ,	—	—	ἔωμεν, εἴομεν,	—	ἔωσι,
	ἦσι, ἔησι,	—	—	εἴωμεν,	—	ἔῃσι
	εἴησι			ὦμες	—	—

INFINITIVE.—Present.

I.	ἔμεν, εἶμεν
D.	ἔμεναι, ἦμεν, ἦμες, εἶμες
Æ.	ἔμμεναι
P.	ἔμμεν

Future.

P. ἔσσεσθαι

PARTICIPLE.—Present.

I.	ἐὼν	ἐοῦσα	ἐὸν
D.	——	εὖσα, ἐοῖσα, ἔασσα	——
Æ.	εἷς	εἶσα, ἔασα	ἕν

Future.

P. ἐσσόμενος [1]

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[1] This Verb will appear less irregular, if it is observed that it forms its tenses in every Dialect from ἔω, ἐμὶ, ἐεμὶ or εἰμὶ, and ἐσεμί. From ἔω are formed ἔεις, ἔει, contracted into εἷς, εἶ; and from its Future ἔσω is formed its Middle ἔσομαι. From ἐμὶ and ἐσεμὶ are formed ἐτὲ, ἐσετὶ or ἐστὶ, &c. From εἰμὶ we have εἰσὶ, &c. Thus the tenses of the Verb *sum* are formed from *sum, fuo, forem,* ἔω and εἰμί.

Changes of Letters by the Dialects.[1]

A is put for

E, D. *αἶχα* for *αἶχε*. So in Latin *maneo* from *μένω*, *annus* from *ἔννος*.

H, Æ. *φάμα* for *φήμη*, *μάτηϱ* for *μήτηρ*, *μᾶλον* for *μῆλον*; hence the Latin *fama, mater, malum.*

N, I. in the 3d Person Plural, *κείατο* for *κεῖντο*; Port. *Lisboa* for *Lisbon.*

O, D. *εἴκασι* for *εἴκοσι*; *aratrum* from *ἄροτρον*, *haud* from *οὐδ'*.

Υ, L. *calix* from *κύλιξ*, *canis* from *κυνός*.

Ω, D. *μουσᾶν* for *μουσῶν*.

EI, D. *χλᾶδας* for *χλεῖδας*.

OΥ, D. *Αἰνεία* for *Αἰνείου*.

It is added, *ἄσταχυς* for *στάχυς*, *ἀσπαίϱω* for *σπαίρω*.

It is dropped, *mulgeo* from *ἀμέλγω*, *balneum* from *βαλανεῖον*, *palma* from *παλάμη*.

B[2]

Δ, Æ. *βέλεαϱ* for *δέλεαρ*; *bis* from *δὶς*; *bellum* for *duellum.*

Θ, L. *alibi* from *ἄλλοθι*, *uber* from *οὖθαρ*.

M, Æ. *βύϱμαξ* for *μύρμηξ*.

Π, D. *βικϱὸς* for *πικϱὸς*; *ab* from *ἀπ'*, *sub* from *ὑπ'*, *buxus* from *πυξὸς*, *comburo* from *πυρόω*.

T, P. *κάββαλε* for *κάτβαλε*; *libra* from *λίτρα*.

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[1] This is by no means a complete list of the Changes. The reader's attention will easily increase it.

It must however be noticed that these changes do not take place indiscriminately. Thus, if the Attics changed *σὺν* into *ξὺν*, it must not be concluded that they changed *σὺ* into *ξὺ*, *συκῆ* into *ξυκῆ*, &c. The authority of the best writers is the only sanction.

[2] The Mutes are commutable with those of the same organ; thus *β* with the other *Labials* *π* and *φ*, to which may be added *μ* and *ψ*. The modern Greeks use *μπ* for *β*.

Φ, D. Βίλιππος for Φίλιππος; *ambo* from ἄμφω, *balæna* from φάλαινα, *nebula* from νεφέλη.

V. Βάῤῥων from *Varro*; *ferbui* from *ferveo*; *S. Pablo* for *Paulo.*

It is added to μ in μεσημβρία for μεσημερία; *S. hombre* from *homo*; *F. chambre* from *camera*; *E. number* from *numerus.*

It is inserted for the Digamma in the Laconian Dialect, ὠβὸν for ὠϜὸν or ὠόν.

Γ[1]

B, D. γλέφαρον for βλέφαρον; *glans* from βάλανος.

K, A. ἄγμητες for ἄκμητες, ἔοιγμεν for ἐοίκαμεν; *L. guberno* from κυβερνῶ, *angulus* from ἀγκύλον, *cygnus* from κύκνος; Γάϊος from *Caius*; *guitar* from κιθάρα.

M, L. agnus from ἀμνὸς, for ἀγμένος from ἄγω.

It is added, γνόφος for νέφος.

It is dropt, αἶα for γαῖα, ἰὼ for ἐγὼ, hence the Italian *io*, *I*; *lac* from γάλα; *natus* for *gnatus.*

It is put for the Digamma, γέντο for Ϝέντο, γοῖνος for Ϝοῖνος or οἶνος.

Δ[2]

Γ, D. δᾶ for γῆ; *dulcis* from γλυκύς.

Z, D. μαδὸς for μαζὸς;[3] *odor* from ὄζω.

Θ, L. Deus from Θεὸς, *inde* from ἔνθεν; *daughter* from θυγάτηρ, *door* from θύρα; *murder* for *murther*, *Bedlam* for *Bethlem.*

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[1] Γ is commutable with the other *Palatals* κ and χ, to which may be added ξ.

[2] Δ is commutable with the other *Dentals* θ and τ, to which may be added ζ, λ and ν.

[3] Or, in other words, omitting σ, for ζ is composed of δς.

Σ, *I.* ὀδμὴ for ὀσμή; *D.* ἴδμεν for ἴσμεν, κεκαδμένος for κεκασμένος; *medius* from μέσος.

Τ, *P.* καδδύναμιν for κατ' δύναμιν; *mendax* from *mentior*.

It is added, ὕδωρ from ὕω, ἀνδρὸς for ἀνρὸς;[1] *medulla* from μυελὸς: *prodes* for *proes*, *redeo* for *reeo*, *med* for *me*.

It is dropt, ἰωκὴ for διωκή; *ros* from δρόσος.

E

Α, *A.* λεὼς for λαός; *talentum* from τάλαντον; *exerceo* from *arceo*.

Η, *I.* ἔσαν for ἦσαν, ξερὸς for ξηρὸς; *fera* from φήρ.

Ι, *L.* *Musæ*[2] from Μοῦσαι; *mare* for *mari*, *sibe* for *sibi*.

Ο, *D.* σεῦ for σοῦ; *genu* from γόνυ, *pedes* from πόδες.

Υ, *L.* *pejero* from *juro*.

Ω, *L.* *stamen* from στήμων.

It is added, *A.* ἑώρακα for ὥρακα, ἐθέλω for θέλω; *I.* ἀδελφεὸς for ἀδελφὸς; Λατεῖνος from *Latinus*,[3] Ἀντωνεῖνος from *Antoninus*; *lateo* from λάθω, *pileus* from πῖλος.

It is dropt, μοῦ for ἐμοῦ; *I.* βάλε for ἔβαλε; *A.* ἥρως for ἥρωὲς; *ruo* from ἐρύω, *libo* from λείβω, *nuo* from νεύω; *maritus* for *mareitus*, *Vertumnus* for *Vertomenos*.[4]

Z

Γ, *Æ.* φύζα for φύγη.

Σ, In the Old Doric, ζμικρὸν for σμικρόν.[5]

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[1] See p. 12. n. 2. To prevent the position of *r* after *n*, *d* is inserted in *viendrai* from *venir*. Thus we say *Deanery* for *Deanry*; and the vulgar *Henery* for *Henry*.

[2] Originally *Musaï*.

[3] Originally *Lateinus*.

[4] The Greek Passive form is found in many other words, thus *alumnus* for *alomenos*, *fortuna* for *fortumena*, *autumnus* for *auctomenos*.

[5] This change may be traced in our Western Dialect.

H

A, *I*. πρῆγμα for πρᾶγμα, σοφίη for σοφία, ὁρῇν for ὁρᾷν.[1]

E, *I*. βασιλῆα for βασιλέα, ἤπειτα for ἔπειτα; *P*. τιθῆναι for τιθέναι.

Aι, *B*. παληὸς for παλαιός.

Eι, *D*. κῆνος for ἐκεῖνος.

Eυ, *L*. *Ulysses* from Ὀδυσσεύς.

It is added, *P*. ἤην for ἦν; *D*. ὁτιὴ for ὅτι; *acies* from ἀκίς.

It is dropt, *A*. εἶμεν for εἴημεν; *Mars* from Ἄρης; *audibam* for *audiebam*.

θ

Δ, *Æ*. ψύθος for ψεύδος, Προμηθεὺς from μῆδος.

Σ, *A*. δυθμὴ for δυσμή;[2] *I*. πεπείθαται for πεπεισμένοι εἰσί.

T, *I*. κιθὼν for χιτών.

It is added, *Æ*. πέπονθα for πέπονα; *D*. διχθὰ for δίχα.

It is dropt, *D*. ἐσλὸς for ἐσθλὸς; *minuo* from μινύθω.

I

A, *A*. ταυτὶ for ταῦτα; *machina* from μηχάνη, *simul* from ἅμα, *sine* from ἄνευ; *contingo* for *contango*.

E, *I*. πόλιος for πόλεος; *E*. σιὸς for θεὸς; *in* from ἐν, *plico* from πλέκω, *legitis* from λέγετε, *animus* from ἄνεμος; *puppim* for *puppem*.

H, anciently, ἱμέρα for ἡμέρα; *vestis* from ἐσθής.

N, *D*. ἐνδοῖ for ἔνδον.

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[1] The Attic adopts this Doric change in διψῇ, ζῇ, πεινῇ, χρῇται, and χρῇσθαι.

[2] Perhaps this mode arose from an imperfect pronunciation, which in this case we should call *lisping*. Thus the θ was by the Dorics pronounced δ and ζ, as the English *th* is by foreigners, *dat* and *zat* for *that*.

Ο, *A.* δευρὶ for δεῦρο; *cinis* from κόνις, *imber* from ὄμβρος, *caulis* from καυλὸς, *legimus* from λέγομεν.

Υ, *D.* μοῖσα for μοῦσα; *dulcis* from γλυκὺς, *garrio* from γαρύω; *optimus* for *optumus.*

Ου, *L.* *animi* from ἀνέμου.[1]

It is added, *I.* εἶμεν for ἔμεν; τοῖσι for τοῖς; *P.* ξεῖνος for ξένος,[2] παραὶ for παρὰ; *A.* ἐνὶ for ἐν; *mina* from μνᾶ; Καισαρεία from *Cæsarea*; *peculii* from *peculi.*[3]

It is dropt, *A.* ἐς for εἰς; *D.* λέγεν for λέγειν; *Medea* from Μήδεια, *dextera* from δεξιτέρα, *est* from ἐστὶ, *mel* from μέλι, *legunt* from λέγοντι; *inquam* for *inquami, sum* for *sumi, gradûs* for *graduis, doctum* for *docitum.*[4]

K

Γ, *L.* *misceo* from μίσγω; *actum* for *agtum, lece* anciently for *lege, macistratus* for *magistratus.*

Π, *I.* κοῖος for ποῖος.

Σ, *L.* *cum* from σύν.

Τ, *D.* ὄκα for ὅτε; *P.* καккεφαλὴν for κατ' κεφαλήν.

Χ, *I.* δέκομαι for δέχομαι; *lancea* from λόγχη.

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[1] Probably from ἀνέμοιο, which was shortened into ἄνεμοι, and became the Genitive *animi,* in the same manner as the Nom. Plural is formed from ἄνεμοι.

[2] This is a most convenient letter for Poets, an advantage equalled only by the power of doubling the consonants. They use at pleasure ἐμεῖο for ἐμέο, εἵνεκα for ενεκα, εἵως for ἕως, εἴπω for ἕπω, θείω for θέω, κλείω for κλέω, &c.

[3] Till the end of the reign of Augustus, the Gen. of Nouns in *ius* and *ium* was in *i,* as *Corneli, consili, peculi:* the only difference then between the Genitive and the Vocative was in the Accent, the Gen. of *Valerius* was *Valéri,* the Voc. *Váleri.* Afterwards the *i* was doubled in the Genitive.

[4] *C* was pronounced like *k;* hence *docitum* was easily abbreviated to *doktum* or *doctum;* thus *audacter* for *audaciter.*

It is added, *specus* from σπέος, *nunc* from νῦν.

It is dropt, ἕσταα for ἕστακα; *hodie* for *hoc die.*

Λ

Γ, L. *sileo* from σιγάω.

Δ, L. *Ulysses* from Ὀδυσσεὺς, *lacryma* from δάκϱυμα.

I, F. *fille* from *filia.*[1]

N, Δ. λίτϱον for νίτρον, πλεύμων for πνεύμων; *P.* ἀλλέγω for ἀναλέγω; *lympha* from νύμφη, *Palermo* from Πάνοϱμος.

P, L. *lilium* from λείριον; *intelligo* for *interlego.*

T, P. κάλλιπε for κατάλιπε.

It is added, *relligio* for *religio*; *syllable* from *syllaba.*

It is dropt, εἴβω for λείβω; *pulex* from φύλλα.

M

B, D. τεϱέμινθος for τερέβινθος.

N, L. λαμβάνω for λανβάνω; *musam* from μοῦσαν, *Deum* from θεὸν, *essem* from εἴην.[2]

Π, Æ. ματέω for πατέω; *somnus* from ὕπνος.

It is added, ἔϱεμβος for ἔρεβος, ὄμβριμος for ὄβϱιμος, πίμπλημι for πίπλημι, μόσχος for ὄσχος, μοχλὸς for ὄχλος; *Mars* from Ἄϱης, *mons* from ὄρος.

It is dropt, ἴα for μία; *scipio* from σκίμπων, *imitor* from μιμοῦμαι; *circueo* for *circumeo.*

It is transposed, *forma* from μόρφη, *num* from μῶν.

N

I, D. αἰὲν for αἰεί.

Λ, D. ἦνθε for ἦλθε.

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[1] Hence the reason will appear why *l* is *mouillée* in *fille*, *famille*, and not in *mille*, *ville*.

[2] M was anciently put for ν before β, μ, π, φ, ὁ, as τὴμ πόλιν. Thus in Latin inscriptions, *im perpetuum*. On the same principle it is put for ν and τ in words compounded of ἀνὰ and κατὰ before β, μ, π, φ, as ἀμφαδὸν, καμμίξας.

M, L. *ne* from μὴ; *quendam* for *quemdam*, *tanquam* for *tamquam*.

P, L. *plenus* from πλήρης, *donum* from δῶρον, *mons* from ὄρος, *pons* from πόρος.

Σ, D. ἐν for ἐς, ἐντὶ for ἐστὶ; *Æ.* τετύφων for τετυφὼς; *housen* anciently for *houses*.

T, D. καννεύσας for κατανεύσας; *pinus* from πίτυς.

It is added, *D.* πίνω for πίω; Κάτων for *Cato*; *pango* from πάγω, *cincinnus* from κίκιννος, *magnus* from μέγας; *totiens* for *toties*; *lantern* from *laterna*.

It is dropt, *I.* μεῖζοα for μείζονα; *Æ.* τυψάντω for the Attic τυψάντων, hence *L.* *amanto*; *draco* from δράκων, *Plato* from Πλάτων.

It was anciently preserved in Composition, *inrideo* for *irrideo*, *conludo* for *colludo*.

Ξ

Z, L. *rixor* from ἐρίζω.

K, D. ξοινὸς for κοινός.

Σ, A. ξὺν for σὺν;[1] *Ajax* from Αἴας, *pix* from πίσσα; *Ulyxes* for *Ulysses*.

It is added, *cornix* from κορώνη.

It was preserved in Composition, *exfociunt* for *effugiunt*.[2]

O

A, D. τέττορα for τέσσαρες; πόλεμος from παλάμη, as *pugna* from *pugnus*; *domo* from δαμῶ.

E, A. λέλογα for λέλεγα; *novus* from νέος, *oleum* from ἔλαιον; anciently *voster* for *vester*.

I, L. *olli* for *illi*.

Y, L. *nox* from νὺξ, *anchora* from ἄγκυρα; anciently *dederont* for *dederunt*, *servom* for *servum*, *colpa* for *culpa*.

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[1] The Doric puts ξ for σ in the Future of Verbs in ζω, σσω and ττω, as καθίξω for καθίσω.

[2] Ξ is formed of κς; the Æolian and Latin Dialects transpose the letters, as σκένος for ξένος, *ascia* for ἀξίνη.

Ω, I. ζόη for ζωὴ; *Æ.* ὅρα for ὥϱα.

It is added, *P.* φόως for φῶς; *D.* θουγάτηϱ for θυγάτηϱ, εἰλήλουθα for εἰλήλυθα; Αὔγουστος from *Augustus*, σουδάριον from *sudarium*;[1] *opacus* from παχύς.

It is dropt, *D.* μύσα for μοῦσα, whence *musa*; οἶμαι for οἴομαι; *hi* from οἱ, *dentes* from ὄδοντες, *nomen* from ὄνομα, *Zephyri* from ζέφυροι, *ab* from ἀπὸ, *fors* from φόρος, *gens* from γένος, *mens* from μένος, *mors* from μόϱος.

Π

B, L. *papæ* from βαβαὶ; *scripsi* for *scribsi.*[2]

K, D. πύαμος for κύαμος; *lupus* from λύκος.

M, D. ὄππατα for ὄμματα.

T, D. σπάδιον for στάδιον; *Æ.* πέμπε for πέντε, *W. pymp;* *P.* κάππεσον for κατάπεσον; *pavo* from τάως.

Φ, I. ἐπέξης for ἐφέξης; *purpura* from ποϱφύϱα.

Ψ, L. *pulex* from ψύλλα.

It is added, *lapis* from λᾶας; *sumpsi, sumptum* for *sumsi, sumtum.*

It is dropt, *latus* from πλατύς.

P

Δ, L. *meridies* for *medidies*, *auris* from *audio.*

Λ, D. φαῦρος for φαῦλος; φράγελλον from *flagellum.*

N, L. *dirus* from δεινὸς, *legere* from λέγειν, *or,* in the Comparative, from ων.

Σ, A. ἄῤῥην for ἄρσην; *D.* κλέοϱ for κλέος; *turris* from τύϱσις, *celer* from κέλης, *cruor* from κϱύος, *heri* from χθέσι, *legero* from λέξω, i. e. λέγσω.[3]

T, P. κὰϱ ῥόον for κατ᾽ ῥόον; *parricida* for *patricida.*

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[1] This derivation exhibits a curious mixture of both languages: ὕω, ὕδωϱ, *sudor, sudarium,* σουδάϱιον.

[2] This change probably arose from the supposition that ψ was always expressed by *ps.* But λείψω from λείβω is λείβσω, as from λείπω it is λείπσω. Thus *scribsi* as properly comes from *scribo,* as *repsi* from *repo.* See page 52.

[3] The Greek form is preserved in *faxo, adaxo,* and in *levasso,* &c.

It is added, *nurus* from νυὸς, *musarum* from μουσάων, *eram* from ἔα.

It is dropt, *D.* αἰσχίων for αἰσχρίων, ποτὶ for προτὶ; *lectus* from λέκτρον.

It is transposed, *D.* κραδία for καρδία; *rapax* from ἅρπαξ, *cerno* from κρίνω, *repo* from ἕρπω, *tener* from τέρην.

Σ

Δ, *L.* *rosa* from ῥόδον.

Z, *L.* *patrisso* from πατρίζω.

Θ, *D.* Ἀσάνα for Ἀθήνη, ὀρσὸς for ὀρθὸς, δὸς for δόθι; *loves* for *loveth.*

M, *A.* πέφασμαι for πέφαμμαι.

N, *D.* λέγομες, *L.* *legimus* from λέγομεν; *Æ.* γελάϊς for γελάϊν or γελᾷν.

Ξ, *A.* τεθνήσῃ for τεθνήξῃ; *sestus* for *sextus*, *visit* for *vixit.*

P, *L.* *arbos* anciently for *arbor*, *quæsere* for *quærere.*

T, *L.* *ossa* from ὀστᾶ.

X, *L.* *ensis* from ἔγχος.

It is added,[1] *Æ.* σῦς for ὗς, hence *L.* *sus*; σμικρὸς for μικρὸς, κέλσω for κελῶ, πελόμεσθα for πελόμεθα, σήμερον for ἥμερον; *super* from ὑπὲρ,[2] *nos* from νῷ; *Scarpanto* for *Carpathus.*[3]

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[1] In old inscriptions we find *conjunxs, vixsit, uxsor,* &c. But probably the engravers of inscriptions were not more correct in Italy than they are in England. In France their ignorance is still more glaring: the word *Hotel* is written *Autel, Ostel, Otel, Othel, Otelle.* *Eau* is written *Au* and *O.*

[2] The Aspirate is generally expressed in Latin by *s*: ἅλις, *satis*; ἅλλομαι, *salio*; ἅλς, *sal*; ἓ, *se*; ἕδος, *sedes*; ἓξ, *sex*; ἑπτὰ, *septem*; ἕπω, *sequor*; ἕρπω, *serpo*; ἧμι, *semi*; ἵστημι, *sisto*; ὁλκὸς, *sulcus*; ὕδωρ, *sudor*; ὕλη or ὕλϝη, *sylva*; ὑπὲρ, *super*; ὑπὸ, *sub*; ὕπνος, *somnus*; ὗς, *sus.*

Sometimes the Soft assumes *s*: ἄλσος, *saltus*; εἰ, *si*; εἰμὶ, *sum*; ἔνος, *senex*; ἔρω, *sero*; ἴκω, *sica*; οἰκεῖος, *socius.*

[3] *S* or *St* are frequently prefixed to the ancient names of Grecian

It is dropt, *A.* νομιῶ for νομίσω; *D.* φὶν for σφὶν, πᾶα for πᾶσα;[1] *I.* φόβεαι for φόβεσαι; *P.* ὅτις for ὅστις; *tego* from στέγω, *fallo* from σφάλλω; *dixe* for *dixisse.*

T

Δ, D. θέμιτος for θέμιδος; *intus* from ἔνδον, *mutus* from μύδος; *aput* for *apud*; *past* for *passed.*

Θ, *I.* αὖτις for αὖθις; *lateo* from λάθω, *triumphus* from θρίαμβος.

Κ, D. τῆνος for ἐκεῖνος; *Lutetia* from Λευκετία.

Λ, L. *satis* from ἅλις.

Π, D. ἅττα for ἅππα; *studium* from σπουδή.

Σ, A. θάλαττα for θάλασσα; *D.* τὺ for σὺ, φατὶ for φησὶ, λέγοντι for λέγουσι, hence, dropping ι, the Latin *legunt*; *quatio* for *quasso.*

It is added, *D.* τοὶ for οἱ; *A.* πτόλις for πόλις; *plecto* from πλέκω, *terra* from ἔρα; *linteum* from *linum*; *rettulit* for *retulit*; *F. aime-t-il* for *aime il,* where *t* is restored from the original *amat.*[2]

It is dropt, *D.* ἤγανον for τήγανον; *perna* from πτέρνα, *vita* from βίος; *possum* for *potissum.*

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places, because the Preposition and the Article have been taken as a part of the name. Hence from εἰς τὴν Δῖαν, *to Dia,* they have formed *Standia,* from Lemnos *Stalimene,* from Cos *Stanco,* from Thebes *Stibes,* &c. Thus Constantinople is called by eminence *Stanboul,* from εἰς τὴν πόλιν; Troas *Eski-Stanboul,* i. e. the old city.

[1] The Cretan, Lacedæmonian and Pamphylian dialects put the aspirate for σ, as πᾶά for πᾶσα, μῶά for μοῦσα.

[2] These expedients to prevent the hiatus are natural to all languages. Various letters are interposed for this purpose. Thus in English the vulgar add *r* to a word ending in *a* before a vowel, as *idea-r-of* for *idea of.*

Υ

A, *Æ*. σύρκας for σάρκας; *Hecuba* from Ἑκάβη, *triumphus* from θρίαμβος; *further* for *farther*.

B, *L*. *aufero* for *abfero*.

E, *D*. ὁμηγυρὴς for ὁμηγερὴς; *tuus* from τεὸς, *unus* from ἑνὸς, *ulcus* from ἕλκος, *scopulus* from σκόπελος; *faciundum* for *faciendum*.

I, *I*. βύβλος for βίβλος;[1] *carnufex* for *carnifex*, *lubens* for *libens*.

Λ, *D*. αὖμα for ἄλμη.[2]

O, *Æ*. ἐμεῦ for ἐμέο, θεῦς for θεὸς, hence the Greek termination ος became *us* in Latin; *purpura* from πορφύρα, *Ulysses* from Ὀδυσσεὺς, *animus* from ἄνεμος, *bulbus* from βόλβος, *legunt* from λέγοντι.

Ω, *L*. *fur* from φὼρ, *ulna* from ὠλένη, *brachium* from βραχίων.

It is added, *P*. μοῦνος for μόνος.

It is dropt, *P*. τρίπος for τρίπους; *volo* from βούλω, *parum* from παῦρον; *sæclum* for *sæculum*, *Hercle* for *Hercule*; *single* from *singulus*.

Φ

B, *L*. *fremo* from βρέμω, *triumphus* from θρίαμβος.

Θ, *D*. φὴρ for θὴρ, hence *fera*; *foris* from θύρα.

K, *L*. *fleo* from κλαίω.

Π, *A*. ἀσφάραγον for ἀσπάραγον;[3] *Bosphorus* from Βόσπορος,

---

[1] The modern Greeks pronounce υ like ι, i. e. like the French *i grec*, or *y*.

[2] This change has been adopted in the French language, thus *autre* from *alter*, *chaud* from *calidus*, *haut* from *altus*; *au* for *à le*.

[3] The Attics generally change π into φ, and κ into χ, after σ, as σφόγγος for σπόγγος, σχελίδες for σκελίδες.

trophæum from προπαῖον; *fire* from πῦϱ, *father* from πατὴρ; *for* from *pro*.

X, L. *flos* from χλόος.

It is added, *Æ.* φρίγος from ῥῖγος, hence *L. frigus*; *frango* from ῥήγνυμι.

It is dropt, ἦν for ἔφην.

X

Γ, G. *ich* from ἐγώ. Hence in English, dropping the guttural, *I*.

Θ, D. ὄρνιχος for ὄρνιθος.

K, L. *anchora* from ἀγκύρα.

It is dropt, *læna* from χλαῖνα, *aranea* from ἀράχνη.[1] Sometimes it is changed into an aspirate, as *humi* from χαμαί.

Ψ

Σφ, D. ψὲ for σφὲ, hence *ipse*.

It is dropt, ἄμαθος for ψάμαθος.

Ω

A, I. θώϋμα for θαύμα; *P.* ἡβώω for ἡβάω.

E, P. πλώω for πλέω.

H, A. ἐῤῥωγὼς for ἐῤῥηγὼς; *pronus* from πϱήνης, *cor* from κῆϱ.

I, A. ἀφέωκα for ἀφεῖκα.

O, A. πόλεως for πόλεος.

Υ, I. μῶ for μῦ.

Aυ, I. τρῶμα for τραύμα; *plodo* for *plaudo*, *codex* for *caudex*, *sodes* for *si audes*.

Oυ, A. λεὼ for λαοῦ; *I.* ὦν for οὖν; *D.* μῶσα for μοῦσα; *Deos* from θεοῦς.

It is added, *P.* γελώων for γελῶν.

It is dropt, *D.* ἀμυθὰν for ἀμυθάων; *cornix* from κορώνη.

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[1] X was a guttural, a sound, which does not exist in Latin. The French and Italian languages have rejected it, and in English it has totally ceased.

DIGAMMA.

THE old Dialects of Greece admitted few, or no Aspirates. The Digamma was calculated to prevent the hiatus, which the concurrence of vowels would produce.[1] Aspirates were afterwards introduced into all

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[1] The form of this character was at first a Gamma reversed, then a Gamma; afterwards it assumed the shape of a double Gamma, F, whence it derives its name. Hence it has sometimes been written Γ, as Γάβιοι for Fάβιοι, Γέθεν for Fέθεν, Γέντο for Fέντὸ, Æol. for ἕντὸ, Dor. for ἕλτο, from ἕλω, &c. The Emperor Claudian ordered that it should be written Ⅎ, or F reversed; but probably that form ended with the inscription on his tomb, TERMINAℲIT. It has frequently been expressed by B, and sometimes by K, M, Π, P, Φ, X.

It cannot be ascertained with precision what was the pronunciation of the Digamma, which underwent some changes. In its origin it was a soft guttural sound, like the German *g* final in *wenig*. Such is the present Greek pronunciation of the Gamma, which may be exemplified in the word *αὐγὸν*, *an egg*, pronounced *of one*, gutturalizing *one*.

From a guttural the transition was natural to the sound of our W. In this state it passed into Italy, under the form of V, and retained this pronunciation during the rougher periods of the Latin language.

The frequent recurrence of this sound must have produced an effect so harsh and inelegant, that in the most polished states of Greece it was changed into an aspirate, and in the Æolic and Latin the Dialects, except the Æolic, which adhered to the

---

dialects it was softened into F or V, and became the Digamma. The Lacedæmonian dialect, a branch of the Æolic, always pronounced, and generally wrote, the Digamma like B, a letter, which in modern Greece has the sound of V.

The Italians, and the other nations, whose language is derived from the Latin, pronounce the Digamma V, in *vino*, *vent*, &c. like our V. In the Southern provinces of Europe the B and the V are nearly similar in sound; and that the same similarity existed in Latin appears by the deduction of *ferbui* from *ferveo*, and by the promiscuous use of both characters in many words.

The Latin V was frequently expressed in Greek by B, as Βάῤῥων from *Varro*. And the Greek B was changed in Latin into V, as *βάδω*, *vado*. V was indeed also sometimes changed into *ου*; thus *Virgilius* was written Βιργίλιος and Οὐϊργίλιος, *Nervii* Νέρβιοι and Νερούιον; but Vossius, and other eminent critics, give the preference to the more modern form in B.

The change of the sound of W into that of V is not confined to the Greek and Latin; in the rough Arabic language و is pronounced W; but in the soft Persian, which may be called a polished dialect of it, it is sounded V.

According to these principles, it is probable that the Digamma final, or before a consonant, was pronounced like our F, and before a vowel like our V. Indeed, V and F were so nearly similar, that *Fotum* and *Firgo* were written for *Votum* and *Virgo*. Thus βασιλεὺς is now pronounced *vasilefs*. The analogy subsists in the French *neuf*, *neuve*, and in the English *half*, *halves*. But our pronunciation of the Greek and Latin languages is so different from that of ancient Greece and Rome, that it is perhaps as unnecessary, as it is difficult, to fix the genuine sound of the Digamma.

The German *g*, commonly expressed by *gh* in the English language, has shared in South Britain the fate, which the Digamma experienced in many parts of Greece, and is disused. The few instances, in which it is sounded, follow the principle of the Digamma F, as *cough*, *enough*, *laugh*, *rough*, *tough*, *trough*.

Digamma. Hence it has preserved the name of the Æolic. It has also with great propriety been called the Homeric Digamma. That great Poet adopted the original forms of the Æolic and Ionic Dialects,[1] which threw a majestic air of antiquity on his poetry. This ancient form Homer dignifies by the appellation of the language of the Gods. Virgil, and among the moderns Tasso and Milton, successfully imitated that practice by the introduction of antiquated expressions, which removed their language from the common idiom, and cast a venerable gloom of solemnity on their style. To that principle may, in a great measure, be attributed the frequent use of the Digamma by Homer.

The use of the Digamma having been insensibly abolished by the introduction of Aspirates, the transcribers of the works of Homer neglected to mark it, and at length the vestiges of its existence were confined to a few ancient Inscriptions. The harmonious ear of the Poet had led him sedulously to avoid every hiatus of vowels; but the absence of the Digamma made him inharmonious and defective. To remove in some degree this difficulty, his Commentators interposed the final *ν*,[2] or the Particles *γ'*, *δ'*, *τ'*; but these could be only partially adopted, and were far from exhibiting the Poet in all the charms of his original style. Numberless passages remained in their naked deformity, and exercised the conjectural sagacity of Grammarians and Commentators. Thus in the verse, in the opening of the Iliad, *Ἡρώων αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν*, aware of the inharmonious effect of the concurrence of the two ε, they cut off the former. The quantity of the latter created another difficulty. Some doubled the λ, and others asserted that ε was lengthened before the liquid. But there were passages, to which even these, and similar expedients were inapplicable. A successful effort was made by the great Bentley to remove these embarrassments. The restoration of the Digamma has at length vindicated the Poet, and displayed the harmonious beauties of his original versification. To give the learner some clue to guide him through these intricacies, an alphabetical table is added of the words in Homer,[1] which either constantly, or generally, admit the Digamma in the initial Vowel.

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[1] It is not to be imagined that Homer adopted arbitrarily the different Dialects. His was the pure, appropriate diction of Verse, the classical language of ancient Greece, the source of all that was sublime and beautiful in poetry, and the model of all succeeding poets.

[2] They have even, by the addition of *ν*, altered the Case, and consequently the sense, of some words. An instance of this appears in

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the last Book of the Odyssey, 312, where νῶιν ἐώλπει has been put for νῶι ϝεϝώλπει.

[1] Some words had originally the Digamma, but had lost it in the time of Homer; thus ἀνὴρ is said by Dionysius of Halicarnassus to have been digammated, but no trace of it appears in Homer,

A

ἄγω, } to break,
ἄγνυμι, }
ἅδω,
ἄλημι,
ἅλις,
ἅλωμι,
ἄναξ,
ἁνδάνω,
ἀραιὸς,
ἄρδω,
ἄρη,
ἄριστον,
ἄρνες,
ἄστυ,
αὐσταλεός.

E

ἓ,
ἔαϱ,
ἕδνον,
ἔθειρα,
ἕθεν,
ἔθνος,
εἰδέω,
εἴδω,
εἴδωλον,
εἴκελος,
εἴκοσι,
εἴκω, to be like,
εἶλαρ,
εἰλέω,
εἰλύω,
εἰλυφάω,
εἶλω,
εἷμα,
εἵργω,
εἴρω,
εἴσκω,
ἕκαθεν,
ἑκὰς,
ἕκαστος,
ἕκατος,
ἕκηλος,
ἕκητι,
ἑκυϱὸς,
ἑκὼν,
ἐλεὸς,
ἕλικες,
ἑλίκωπες,
ἑλίσσω,
ἐλπὶς,
ἔλπω,
ἕλω,
ἕλωϱ,
ἑλώριον,
ἕνετοι,
ἕννυμι,
ἔοικα,[1]
ἑὸς,

---

[1] Augments often retain the Digamma of the Verb, as ἔολπα from ἔλπω, ἔειπα from ἔπω, &c. Many words take a double Digamma, one before the Augment, the other before the Verb, as νυκτὶ ϝεϝοικὼς, ἔπειτα ϝέϝολπα, &c.

In many compounded words the Digamma is placed in the middle, as προϝείδω, ἀϝεικὴς, κακόϝεργος, &c. It is inserted in several simple words, as ὄϝις, ὕλϝη, &c.

It has been before observed that ι and υ were substituted to the Digamma. Hence to Ἀτρέϝδης succeeded Ἀτρείδης; to Ἀχαϝὸς Ἀχαιός. Thus ἄω, ἄϝω made ἄϝσω in the Future, changed into αὖσω; ψάω, ψάϝω into ψαύσω, &c.

ἔπος,
ἔπω,
ἔϱγον,
ἔργω,
ἔρδω,
εἶρω,
ἐϱιήϱης,
ἔῤῥω,
ἐϱύω, to draw,
ἐσθὴς,
ἔσθος,
ἕσπεϱος,
ἑστίη,
ἔτης,
ἔτος,
ἐτώσιος,
ἕω, to put on.

H

ἡδὺς,
ἥδω,
ἦθος,
ἤιος,
ἦκα, adv.
ἤνοψ,
ἦρ,
ἦρα,
Ἥϱη,
ἠρίον,
ἤχη.

I

ἰάχη,
ἰάχω,
ἴδρις,
ἵεμαι,
ἴκελος,
Ἴλιος,
ἶνες,
ἰνίον,
ἴον,
ἰονθὰς,
Ἶρις,
ἶς,
ἵστημι,
ἶσος,
ἴσχω,
ἱστίη,
ἵστωρ,
ἰτέα,
ἴτυς,
ἶφι,
ἶψ,
ἰωὴ,
ἰωκή.

O

ὄαρες,
οἶδμα,
οἶκος,
οἶνος,
ὃς,
οὗ,
οὐλαμὸς,
οὖλος,
οὖρον.

Ω

ὦλξ,
ὡς.

The Latin Dialect naturally adopted the Æolic Digamma, which it expressed generally by V, as will be seen in the following list:

ἄγομαι, vagor;
αἰὼν, ævum;
ἀλώπηξ, vulpes;
ἄορνος, avernus;
ἀχαιὸς, achivus;
ἄω, aveo;
βιόω, vivo;
βόες, boves;
δῖος, divus;
εἰδέω, video;
εἴκατι, viginti;
ἕλω, volvo;
ἔμω, vomo;
ἐνδίκω, vindico;
ἔνετοι, veneti;
ἔντερος, venter;
ἔρχω, vergo;
ἔρος, servus;
ἔρω, verto;
ἔσθης, vestis;
ἕσπερος, vespera;
ἑστία, Vesta;
ἔτος, vetus;
ἦρ, ver;
ἶξος, viscus;
ἴον, viola;
ἶς, vis;
ἴω, ivi;
κάω, cavo;
κεραὸς, cervus;
κλεῖς, clavis;
κόρος, corvus;
λαιὸς, lævus;
λαρὴ, larva;
λεῖος, levis;
λούω, lavo;
λύω, solvo;
μάλη, malva;
μάορος, Mavors;
μάω, moveo;
ναίος, nævus;
ναῦς, navis;[1]
νέος, novus;
νικῶ, vinco;
οἶκος, vicus;
οἶνος, vinum;
ὄις, ovis;
ὄλω, volvo;
ὄχλος, vulgus;
ὄω, voveo;
παῦρος, parvus;
πρίω, privo;
ῥίω, rivus;
σκαιὸς, sævus;
ταὼς, pavo;
ὕλη, sylva;
ὕω, uvesco;
ὠὸν, ovum, &c.

The modern [illegible]
[illegible]
[illegible]

---

[1] Ναῦς was probably pronounced *nafs*, hence *navis*. Thus Παῦρος, *pafros*, was transposed into *parvus*, νεῦρον into *nervus*.

Sometimes by other letters, among which are B, as δύω, dubium; *μόρος*, morbus; *ῥώω*, robur; ἴω, uber.

C, as ἕτερα, cetera.

F, as *ἀγορὰ*, forum; ὅμιλος, famulus; *αἰλὸς*, felis; ἶνες, funes; ὕω, fluo.

R, as *βοὴ*, Boreas; εὕω, uro; ἵλαος, hilaris; *μύαξ*, murex; *μουσάων*, musarum; *νυὸς*, nurus, &c.[1]

In English, the Digamma has become W, as *νέος*, new; *vinum*, wine; *vicus*, wick; *fistula*, whistle; *vespa*, wasp; *via*, way. It is pronounced, without being written, in the word *one*.

V, as *ναὸς*, *nave*, &c.

---

[1] The Digamma was a principal agent in the formation of Tenses in Latin; thus from *amo, amai*, was formed *amavi;* from *deleo, delei, delevi;* from *cupio, cupii, cupivi;* from *audio, audii, audivi*. From *amo, amavo*, we have *amabo*, from *moneo, monebo*. Perhaps this analogy may be carried to Plural Cases in *bus*. This termination was formerly more extensive; hence we find in Plautus *audibo, Dibus, hibus*, &c.

Another formation of the Latin Future has been suggested;—by the addition of βούλομαι or *amo* to the root of the Verb. Thus *amabo* is an abbreviation of *amare* βούλομαι, and *regam* of *regere amo*. Thus also in Italian from *amare ho*, I have to love, is formed *amerò;* and in French from *j'ai à aimer* is formed *j'aimerai*. On the same principle the modern Greeks prefix θέλω or θε to the Verb in the Future, as θέλω γράψει or θεγράψει. And the English Future *will*, originally *wol*, is the same as βουλ for βούλομαι, and *vol* for *volo*.

PRIMITIVES OF THE GREEK LANGUAGE.

The original form of Verbs, in the opinion of many learned etymologists, consists of two letters, the former denoting the Action, the latter the Person. From these Primitives, or radical elements, spreading out into all the ramifications of vowels and consonants significantly combined, was formed that copious variety of words, which distinguishes the most perfect of languages.

The five simplest combinations are *αω*, *εω*, *ιω*, *οω*, and *υω*. Of these the last letter denotes the Person,[1] and is changed into other letters to signify the different Persons, Numbers, Tenses, and Moods. The former will be found to indicate some of the principal functions of Nature.

Ἄω, signifies to *breathe*, to *flow*.

Ἔω, to *produce*, to *clothe*.

Ἴω, to *send*.

Ὄω, to *bear*.

Ὕω, to *pour*, to *rain*.

---

[1] The First Person of the Active has the force, and the abbreviated form, of ἐγὼ, that of the Passive, of μέ. The most simple change of the former into the latter formed the Middle Voice. Thus ἕω, *I produce, I send* into existence; ἕεμι, or εἰμὶ, *I produce myself, I send myself* into existence, or simply, *I exist, I am.* Ἕω, *I clothe;* εἶμαι, *I clothe myself.* From the same principle the origin of the Passive Voice may be deduced.

After these *Duads*, the next combination consisted of *Triads*, formed by the addition of a Vowel, or a Consonant prefixed or inserted.

1. A Vowel inserted: αὔω, to *breathe*; ἐάω, to *permit*; ἰάω, to *send*; οἴω, to *bear*, to *think*.

2. A Consonant prefixed: ζάω, to *live*; δέω, to *bind*; κίω, to *go*; πόω, to *drink*; φύω, to *produce*.

3. A Consonant inserted: ἄγω, to *drive*, to *lead*; ἔδω, to *eat*; ἵκω, to *come*; ὄρω, to *excite*; ὕδω, to *flow*.

From these original combinations the formation of Verbs and their derivatives will be easily deduced.[1] Thus from ἄγω are formed ἄγαν, ἀγάλλω, ἀγέλη, ἀγείρω, ἀγορὰ, ἄγρα, ἀγυιὰ, &c. From βάω are formed βάζω, βάθος, βαίνω, βαιὸς, βάλλω, &c. From δέω come δέος, δείδω, δειλὸς, δέμω, δεσμὸς, δεσπότης, δεύω, δέχομαι, δοῦλος, &c.

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[1] It is remarkable that the oriental Primitives generally end in Consonants. Thus from the Hebrew,

AR, *to flow*, are derived Aur, *light*, ἀὴρ, οὐρανὸς, ὁράω, ὥρα, *aura*, *aurora*, *aurum*.

AT, *to fly*, Aet, *a bird of prey*, ἀετός.

EL, *to shine*, ἕλη, ἥλιος, σέλας, σελήνη.

OR, *to rise*, ὄρω, ὄρος, *orior*, *origo*, *horreo*, &c.

Hence the study of Hebrew will not only enable the Christian to read the Scriptures with greater accuracy and satisfaction, but will supply the Philologist and the general Scholar with some of the most probable etymologies of many words in the Greek and Latin languages.

Finis.

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